

THE LUTHERAN

"Stand fast in the liberty wherewith Christ hath made us free"



CANADIAN HOLIDAYS

The "Parsonage Lady" Compares Dominion and United States Festivals

IF I WERE in the United States a good band might thrill me with "My Country 'Tis of Thee" or the "Star Spangled Banner," although I believe that for the rest of my life the former tune will always mean "God Save the King." Somehow those words seem to belong with the music more than do the words of Samuel Francis Smith's poem. Being on the outside, I find rather to my surprise that it is instead "The Stars and Stripes Forever" or "America the Beautiful" that can move me to tears or stir in my heart a longing for home. Their strains, more than any others, mean America to me.

Next to the power of music I know of nothing which can make one wish for home so much as a familiar holiday celebrated in an unfamiliar way. When Christmas comes we are told again and again how it used to be "in the old country." But it is Thanksgiving which has taught me what it is that our Scandinavian and Central European friends experience.

In Canada the second Monday in October is set aside for Thanksgiving. The change in day, the difference in season and probable weather, and the fact that after all Plymouth isn't in Canada, all combine to put the holiday out of joint for one from "the south." Moreover it seems to be merely that, another holiday. Canadian Thanksgiving does not have its roots so deep in history as does the American observance. It has been more or less borrowed from its southern neighbor.

Anglicized Hymn Music

The churches of Victoria join in a union service, each one having in addition observed the occasion on the day previous. "Now Thank We All Our God" was one of the hymns sung at the joint service this year, and we were amused to note how neatly the music had been Anglicized. That is frequently the case with tunes of German origin. The devices used for overcoming the heaviness of the German music are changing the time and raising or lowering occasional notes. For example, in this case the fifth note was lowered a step and a half.

From time to time we read that Americans are being urged to have Monday holidays. A few "British week-ends" during the year are probably to be desired, but Monday does not strike me as being suitable for a holiday that is primarily a family feast day. It means a great deal of extra work on Sunday for the housewife.

Canadian holidays of a more or less patriotic nature are Empire Day (Queen Victoria's birthday) on May 24, the King's birthday in June, Dominion Day on July 1, and Armistice Day, here called Remembrance Day. The present King's birth date falls in December but he very considerably permits it to be celebrated in the pleasanter summer month. Empire and Dominion days are marked by public

games and picnics, with parades, and displays of fireworks at night. Hallowe'en is the only time when firecrackers are used by everyone, as on the American Fourth of July. And there is Trafalgar Day, not a legal holiday, when Nelson's victory and death are commemorated.

Labor and Boxing Days

Of course there is Labor Day and, besides those mentioned above, Good Friday is a legal holiday in British Columbia, and Easter Monday partially so. These make a pleasant spring vacation, and for Christians a time of quiet and freedom that is very refreshing. There are special pancakes for Shrove Tuesday, very highly spiced hot cross buns with raisins for Good Friday, and simnel cake for Easter.

But best of all is Boxing Day. If I were a crusader I would flood the press with propaganda and stomp the country to have Boxing Day, December 26, made an American holiday. Our questions as to why "boxing" have brought varied and amusing answers. No one seems to know exactly why. The simplest explanation of its practical use is this. Christmas is strictly a family day. Then on Boxing Day you take gifts to your friends, and make and receive calls. It relieves the rush and pressure. It gives much-needed rest to overworked clerks and delivery men. It adds graciousness to the season. It is like putting another log on the fire that the happy hour may be prolonged. It makes Christmas truly the greatest time of all the year. Try it and see!

'TIS CHRISTMAS EVE

By Ina Delo, Lincoln, Nebraska

AN ANCIENT world knocks softly once again

At memory's door;
Echoes of heavenly praise—the angels' song,
Sound ever more.

That new-born Light o'er Judah's rugged hills,
O wondrous Eve!
Still shines serene—a sacrificial ray,
That we may live.

Its piercing gleam lights all the dreary way
Through death's dark tomb,
And turns to hopeful joy with faith sublime
Its midnight gloom.

Ring then, tonight, across this stricken world,
Ye Christmas bells!
Comfort and peace, goodwill to all mankind
Your message tells.

GEORGE L. RINKLIFF, TREASURER

Member of "The Lutheran's" Staff of
Writers Chosen by Ohio Synod

THE DEATH of Mr. Erle C. Greiner created a vacancy in the Executive Department of the Synod of Ohio, of which Mr. Greiner was the treasurer. The office has been filled by electing a successor in the person of Mr. George L. Rinkliff. Mr. Rinkliff is known to the readers of THE LUTHERAN as a member of its staff of contributors; for several years he has been one of its valued writers.

THE LUTHERAN joins with the friends of Mr. Rinkliff in Ohio and elsewhere in the United Lutheran Church in well wishes for the discharge of the duties of his new office. He will undertake them January 1, 1939.

Concerning him, Dr. Joseph Sittler, president of the Synod of Ohio, has written:

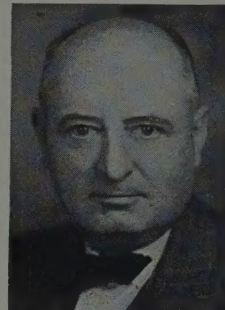
"Mr. George Rinkliff, for the past months connected with the department of promotion in the Anniversary Appeal, was elected by the Executive Board of the Synod of Ohio to fill the unexpired term of the late E. C. Greiner as treasurer of the Synod of Ohio. Mr. Rinkliff is a native of Ohio and has maintained a residence in the state for many years. He is a member of First Church, Springfield.

"During the past he has served in city managerial work in and out of the state. For a period of years also he was connected with the Laymen's Movement. Favorably known also as a writer for THE LUTHERAN and other religious and historical publications, Mr. Rinkliff brings to an official position in the synod some fine qualifications and a varied business experience which ought to make him a most useful member of the Executive Board and of synod. Few laymen know the Church as realistically and intimately as does he. This, together with his love for the Church, ought to make him a leading lay force in the whole work of the whole Church. His experience with the Laymen's Movement and his fine appreciation of stewardship responsibilities will enable him to create a most wholesome influence in developing a finer sense of stewardship and in raising the synod's apportionment obligations. It was this feature of the work especially that influenced the Board in his election."

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The United Lutheran Church

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GEORGE L. RINKLIFF

We Try CHRISTIANITY At Christmas

Evidences of Good Will on Earth Cited by Pastor Ivan H. Hagedorn, Philadelphia, Pa.

"And the glory of the Lord shone round about them." Luke 2: 9.

IT HAS been insistently declared that Christianity might work if ever it were accorded a fair trial. Christmas time provides an almost universal test of Christianity. Any impartial observer of the spirit unloosed by the Yuletide would be driven to the conclusion that Christianity works mighty well. When the world pauses to celebrate the birthday of the obscure young carpenter Who wrote no book, struck no blow for freedom, had no money, no influential friends, no power at all, and Who was executed for high treason like a common criminal, a mighty miracle happens. The truths He taught in those three short years of blessed ministry sounded crazy then and doubtless sound only a little less crazy now; but thanks be to God that at Christmas time the world is crazy enough to put some of the truths He declared into practice, and find them good and wholesome and true!

It is true, isn't it, that we live in a new world at Christmas time. Happiness radiates everywhere. It would be an excellent idea if everyone could have his picture taken on Christmas Day. The photographer would not have to say, "Look pleasant, please," for the smiles creep out of the furrowed face and even the darkest of countenances look bright. No one is able to resist the spirit of Christmas. It delights and charms everybody. It is said that even Robert Ingersoll could not prevent his children from observing Christmas in the proper way. His own family put aside his agnostic teachings and bore his ridicule as they gathered about the Christmas tree and sang the blessed Christmas carols.

It strikes me as more than passing strange that Christmas persists. The judgment of time is one of the very severest tests of all. In our advancing world, we scrap the old and herald the new. But Christmas abides! The question, "Why?" arises in our minds. There is only one answer that seems to meet that question fully: Because Jesus Christ is right, absolutely right. I have no hesitancy in saying that in His Word we have the remedy for every war, every strike, every depression, every catastrophe that may break upon this old world of ours. And at Christmas time, we see how practical are His teachings. The glory of the Lord shone round about those lowly shepherds, as they kept watch over their flocks on the Judean plains, and the glory of the Lord will shine round about us when we strive to express in a practical way the teachings of Him Who went about doing good two thousand years ago.

I

At Christmas time, we feel the warm glow of the love that He unloosed with His advent into the world. When we look upon the members of our own family through the eyes of love, how precious they all become to us. At Christmas time, the crackling logs in the fireplace sing a merrier tune; laughter rings louder and clearer; the lamp in the window sends its beams deeper into the darkness, to brighten the heart of the stranger passing by and to issue a tender appeal to the wanderer to return home. The warmth of that tender and mighty heart that broke on Calvary melts the hard, stubborn heart into forgiveness; for innumerable are the reconciliations that are effected at the Yuletide.



At Christmas time, we see more good and less evil in our fellows. It has been facetiously said, "The trouble afflicting this world is that it is inhabited by human beings." It is a sorry slant upon human nature. At Christmas time, however, all the good of the human heart steps forth and oh, how great it is! Hugh Kerr has drawn our attention to a recent picture by the Scottish artist, Gibbs, entitled "The Dream of Christmas." It is a picture of a European city, and through one of the narrow streets Christ passes with His shepherd's staff in hand, and a little ragged, homeless child in His left arm. It tells us clearly how precious to His heart is personality, even the smallest and the poorest and the weakest. Jesus proclaimed the infinite value of every man by His death on the cross, and no man dare make a tool or a slave of a "brother for whom Christ died." We remember all that at Christmas time, and it opens our eyes to the good in the lives of our fellows. "And the glory of the Lord shines round about us."

II

At Christmas time, we think of others. Many years ago, when General Booth wished to send a Christmas greeting and message of inspiration to all the Salvation Army workers around the world, he decided to express it all in just one word "Others." At Christmas time, if our hearts controlled our actions, we would have a gift for everyone. It is this unselfish thinking and planning for others that really makes Christmas such a happy time. We recall those great words of the Apostle Paul, "Let this mind be in you which was also in Christ Jesus," Who "being rich for our sakes became poor, that we through his poverty might become rich." Christ drew within His circle all who needed Him, regardless of color, creed, station or condition of life. His interest sought out the unlovely, unattractive life, because He knew that through the grace of God it could be remade. The more closely we approximate Christ's passion for others, the more abundant our own life becomes, and the more clearly it is revealed to us that Christ is right, absolutely right. The more we live for others, the more "the glory of the Lord shines round about us."

III

At Christmas time the glory of peace impresses us far more than the glory of war. Last Christmas, we recall, how delicate were the relations between Japan and America. It appeared that just as the joyous Yuletide was at hand these relations reached the most dangerous point. There is little doubt now that peace was preserved because the Prince of Peace was uppermost in the minds of our people. It is hard to lift a violent hand against anybody at Christmas time. Then, if ever, we see that the one against whom we are tempted to draw the sword is our brother. We revolt against the thought of mingling our blood with that of our brethren. We know then that peace is more glorious than war.

Brotherhood is a great ideal. It is possible, however, only through sharing. Rockefeller, Ford, Morgan, might give their millions and say, "Let us have brotherhood." But brotherhood does not come that way. Tolstoy recognized the great truth that we cannot have brotherhood until we have brothers. Jesus Christ is the one means in all the world whereby we can become brothers. A professor was asked,

"Would it be possible for the population of all the world to live in the state of Texas?" The learned man made answer, "Yes, if they were friendly." We can live happily in this old world of ours if the spirit of Christ dominates the hearts of men. At Christmas time, pretty generally He does and we all know the happy consequence—"the glory of the Lord shines round about us."

IV

Christmas brings the beauty of simplicity into focus. The star of Bethlehem shone over the little town, the least of all the cities of Judah. It beamed brightly over the stable in which the little Babe lay in the manger. The glory of the Lord shone round about the humble shepherds as they performed their lowly tasks. Upon the common implements of their toil, the light from heaven fell. All this indicates where God puts the emphasis. The world is inclined to applaud noise and show the glamour and bigness, but Jesus would emphasize the cup of cold water given in His Name, or the word spoken in love.

Our commercial institutions have greatly publicized Christmas, to their own advantage. We look back across the years to the old-fashioned Christmas. Everything was much simpler—the gifts, the decorations, the display. We were not less happy on that account. Indeed, one is inclined to believe oftentimes that we were much happier. The most joyous Christmas of my boyhood that I can recall, was one when I received only a twenty-five-cent toy. The happy spirit of our home, and the concern of each member of the family had in the others, brightened up that Christmas above all others. During these days of depression, it might rouse us a bit to remember that the worst thing about these so-called lean days is that we have to get along without a few things that our parents never had.

There is a very practical phase about all this. Many of us think that we do not have much to give. Let it be remembered that the thing we value most in a present is the kind thought which it embodies. Those of you who may be short in money can add much to the happiness of the world, if you would take time to write a batch of encouraging, affectionate and appreciative letters. Write a letter to one who has been handled roughly by life during the past year, another to one whom you know is fighting a mighty hard battle, another to an invalid who is inclined to believe herself of no use in the world. A warm, kind letter, well-timed, may decide the issues in the conflicts for many a weary battler. You'll find "the glory of the Lord shining round about you."

V

Faith takes the wheel at Christmas time, and how its natural enemies shuffle off the scene. Dread, worry, anxiety, which play such havoc in the lives of men, retire in panic to their dark caves and deep cellars. No person who really stops to think about Christmas can disbelieve in miracles. Christmas is a miracle, a truth amply illustrated by the change that takes place when faith instead of things is in the saddle.

The world sings at Christmas time. The mournful, sour note is conspicuous by its absence. There is no time for such things when the great chorus "Joy to the world, the Lord is come" rises from innumerable throats. How ridiculous appears the cartoon which was circulated so widely in Russia, when its campaign against God was on, depicting a Russian workman with sleeves rolled up and a sledge in his hand, starting up a ladder into the sky, under which these words were imprinted, "I have already smashed our earthly thrones; I am going up now to shatter the throne of God." Never more than at Christmas time are the words of Emerson truer, "The Name of Jesus is not so much written as ploughed into the history of the world." Consequently, all attempts to dislodge Him prove to be but the illusions of mad men.

FINALLY BRETHREN

By Harry Hodges, Executive Secretary, Board of Ministerial Pensions and Relief

IN A SERIES of article in the three preceding issues of THE LUTHERAN we have portrayed for you scenes from the Board of Ministerial Pensions and Relief, and the lives of those whom we in the performance of the work entrusted to us think of as a family.

For twenty years this Board has ministered to the disabled and retired servants of the Church. Its family has grown from 576 to 1,133 members, an increase of 97 per cent. During the depression period you lowered the Board's income 30 per cent with the result that there is a deficit of five figures in the family's treasury. At the recent convention of the Church you instructed the Board to carry on and to that mandate we are eager to be obedient; but in the end, brethren, it is up to you.

Here are ten ways to help:

1. *Make a special gift* in any amount for the benefit of our aged and disabled ministers and missionaries, the widows and dependent children.
2. *Arrange for a life annuity income* that will help you and others.
3. *Adopt a beneficiary.* Arrange to pay the amount of pension for someone who will then be your beneficiary. Ministers, \$300; widows, \$200; children, \$50.
4. *Become a Patron or Patroness* by making a gift of \$1,000 or more.
5. *Memorialize a loved one* by the gift of \$1,000.
6. *Encourage others to give.* Friends who have little means have often done so with remarkable results.
7. *Send the names and addresses* of those to whom you would like to have us send literature.
8. *Write for materials* to assist in presenting a program by some organization of your Church.
9. *Be a good friend* to those who have given their whole lives to the cause of Christ and are in need in the declining years.
10. *Make a will* containing a bequest to the Board of Ministerial Pensions and Relief.

Soliloquy on Making a Will

To make a will or not to make a will, that's the question. For which is more honorable, to forego the privilege of disposing of my earthly estate when my day is ended, or to make a will which will be a worthy expression of my personality? Shall I elect to die intestate and leave the civil law to divide my goods among my heirs, or shall I through a will project my life and its dominant purposes into the coming years? I have loved my own and should make worthy provision for them when I can no longer be with them. I have loved the work of Christ, and through a will I may still constructively labor on by remembering the boards which serve our corporate fellowship. And I have loved and honored the ministers of Christ in whatever capacity they have served among us. They have spoken to me the words of life, baptized my children, solemnized their weddings, buried my dead and have spoken words of consolation when the day was dark. My will shall reflect purposeful gratitude for them by providing a legacy for the Board of Ministerial Pensions and Relief of the United Lutheran Church in America. This legacy that I will leave will be my hand of fellowship ministering to them in seasons of need or in their sunset hours. Through it I shall live on perpetually doing good. Thus I need not regard my last will and testament as a cold, legal document with feeling of depression and dismay. My will shall be my last act of devotion to Him, a joyful and final testimony of faith, a revelation of His love, holding me faithfully to the end—the finest, fullest, noblest act of my life. And I will write it at once.

IN THE WORLD'S EYE

Julius F. Seebach, Philadelphia, Pa., "Paragraphs"
Men, Movements, and Occasions About
Which People Read

Recently the *Wall Street Journal* was enough interested in the latest achievement of the English and American Bible Societies to head a column, "*One Thousand Bible Translations.*" The *Journal* was calling attention to that which all Christendom will have celebrated on December 11—the fulfilment of the Church's lyric prayer of many years, "O for a thousand tongues to sing my great Redeemer's praise." That happened not long ago, when four Christians—two European and two native—finished the translation of the Bible into the language of their district in the Belgian Congo, and sent it to take its place in that glorious catalogue of Christian scholarship and devotion. In the files of the Bible Society this labor of love is prosaically recorded as "No. 1,000, Sakata"; but to the worshiping Church it adds new meaning to that ecstatic shout of the early Christians—"We do hear them speak in our tongues the wonderful works of God."

Christian "Talkies" for Chinese Peasants is the laudable project of a group of Hong Kong business men. Leaders of the various branches of the Chinese Christians, headed by the Bishop of Hong Kong (Anglican), have promised to support the movement in every way. As soon as the pictures have been prepared they will be shown in all the large cities and towns. Afterward traveling operators will be provided with small projectors to be used on extensive tours of the villages, where they will show the pictures in tent show-houses. In this way it is anticipated that the Gospel will be carried in an attractive and vivid way to places remote and out of the way of other forms of missionary service.

The Problem of State Aid to Church Schools grows steadily more complicated. When the Protestant churches surrendered secular education to the states more than a century ago, they counted on the Sunday schools to furnish competent religious instruction. They have not done so. A gradual approach toward Church-State co-operation in religious education has been the result. Nearly 400 communities in forty states now provide time off from school hours for religious instruction of pupils by the churches of their faith. Our own Dr. Wenner was a pioneer in this field for New York City decades ago, but an appeal to the New York State Board of Regents a month ago, by Catholics and Protestants alike, pointed out the comparative failure of the system. They complained that the time allotted for religious training was not sufficient (half-hour weekly); moreover, the purpose was defeated because the placing of the period at the very end of the school week found the children wanting play rather than further instruction. The churchmen left with the promise that a full hour would soon be provided for instruction in mid-week. Surely no objection could be made to this form of Church-State co-operation in religious training. But . . .

The Intrusion of Financial Aid raises a more delicate question. The Catholic Church, operating over 8,000 parochial schools for more than 2,000,000 children, is growing more insistent upon support, because they believe they are performing a service for the state. Louisiana and New Mexico already supply parochial schools with text-books; five Middle-West and New England states furnish bus-service; 136 communities in seventeen states are openly supporting "Catholic public schools," some of the communities so strongly Catholic that otherwise there would be no public schools. In a number of instances the state has

leased the parish schools, and pays the nuns and lay teachers for the instruction, but arrangements are made for religious training after regular school hours to accommodate all faiths. This question has reached an acute stage for New York. In the new State Constitution now being submitted to the voters, Amendment 1 proposes bus-service for parochial schools; Amendment 8 offers "health and welfare services for all children." The Lutherans, credited with 4,500 schools instructing 235,000 students, oppose this plan, to their own disadvantage, on the ground that "welfare services" might easily be made to include the building of church schools. The whole question will spring into national prominence when the President's "Advisory Committee on Education" presents a bill next spring, which is already drawn to grant the sum of \$855,000,000 for the Federal subsidy of state education, a substantial part of which may be used for religious schools, if the states should so determine.

The Sturdy Reaction of Christian Faith in an uneasy world is showing itself in the "Pilgrim's Movement", a new development in the Orthodox Church of Yugoslavia. Its purpose is to develop a truly Christian life on the foundation of Christ's Gospel. The Movement is a recall to first principles, and it is committed to the proposition that Christianity can only grow by the transformation of the personal life. Its members are pledged to the maintenance of a vivid religious life among themselves, and to this end pilgrimages are organized to visit sacred centers in Yugoslavia and even to Palestine. "Retreats" for spiritual meditation and communion are a frequent feature of their devotion. As a result a new interest in prayer and the reading of religious books has been stimulated. Many villages have been transformed and new churches have been built.

Belief in the Devil Has Shown Surprising Symptoms among Russia's "Godless." One of the leaders of that Movement, Chainmann, pathetically confesses the current failure of the ideal of atheism, the removal of any form of faith, and explains it in this wise: "As there is nowhere in the whole world an individual who has not belonged to one system or another of religious conception . . . there is no atheist agitator free from all religious atavism. Since in every religion, in addition to faith in God, there is also faith in the evil spirit, the devil, this latter belief has always shown itself stronger than belief in God . . . However good the intentions of the propagandists may be, they only succeed in destroying the most refined forms of religion, but do not destroy the vulgar conceptions of superstition." This is an illuminating and damning explanation, which needs the further restatement that when faith in God is destroyed, dark and cruel superstitions fill the void created. Chainmann hopes to overcome this present deplorable condition of atheism by a more thorough training of the school children in absolute atheism, that the pupils may have a "clear understanding that, though religions differ in form, they all in essence lead to the same end—all are ideologies of slavery." Chainmann should do some clearer thinking. Slavery is not the essence of religion, but it is inherent in all totalitarian governments like his own.

The Sanctified Origin of Pretzels is accounted for by T. A. Leahy, in the September 3 issue of *The Ave Maria*. "The shape and form of pretzels are said to have been first designed to imitate folded arms in the attitude of prayer. They were originally given to children as a reward for learning prayers." How times have changed, and the godly fallen! Pretzels still extend their folded arms, but not in devotion. The rewarded recipients of the pretzels raise their hands with the vessels (not so sacred), but not in prayer. Indeed, many pretzels have become so sadly secularized that they no longer fold their arms. But the unbending, devotionless pretz-stick is quite as efficient in raising a thirst.



HIS CHRISTMAS STAR

By ELSIE ADELAIDE KLEINSCHMIDT

IT WAS Christmas Eve, but instead of soft, white snowflakes drifting quietly to the ground, the rain came dashing down from a black and stormy sky. The wind was raw and chilly and came in fitful gusts. There had been heavy rains lately, and this was a typical winter storm in western Oregon.

Jim Reedley, traveling over the highway in a comfortable and dependable car, was hoping he would encounter no hindrances. The hour was not late, about 6.30 P. M. In three hours he expected to be back in the city, in his warm, well-furnished hotel suite.

Reedley was a man in his late fifties; he was honest, a hard worker, a good manager and a self-made man. He had been reared and lived on the farm until the past few years. After his wife's death he had retired from active farming. As he drove along, his thoughts were on a successful business deal transacted that afternoon and he was well satisfied with the results. He mused to himself.

A hot bath and then to bed and sleep late tomorrow although it will be Christmas Day. I've had a hard day and a long trip. I need the rest. Christmas is just another day as far as I'm concerned celebrating a commercial racket. This Christmas business makes me disgusted. Buy a lot of useless stuff and give it to your friends, who in turn will give back a lot of similar stuff. They would be wiser to save their money. And people get sentimental about the poor and stuff them for the day, then forget them until next Christmas. It doesn't appeal to me—

His thought broke off abruptly. A short distance ahead was a barrier and the sign, "Bridge out of order—detour to the right." As he turned his car on the detour he hoped it would be for a short distance. Side roads at this time of the year were sometimes bad. He checked his speed and drove cautiously. It was quite dark now. The moon and stars were hidden by dark clouds and timber skirted the road on both sides. The road was graveled, but in places deep ruts had cut through. In trying to avoid one of these his car gave a sudden lurch and slipped into the shallow ditch where the mud was soft and deep. So far he had not passed a single farmhouse light, but now in the near distance ahead he saw a dim light shining in the timber.

Annoyed over his predicament, that light at once seemed a beacon of friendliness. Although adept at helping himself, Jim Reedley knew when he was beaten.

"Well, we are stuck good and proper, old gal," he said addressing his car which now looked so helpless. "Your powerful engine with my skillful handling will not get us out. This is real mud; I know it when I see it."

He had not noticed that the storm was subsiding. The moon was playing hide and seek with the tattered clouds and the rain was lessening. His eyes were on that distant light among the dark green firs. He slipped on a pair of galoshes and headed for that light.

"Just as I thought," he muttered to himself when he neared it, "a woodcutter's cabin." It was like being guided to help, guided by a star.

"Yes, Mister, I'm in deep; if you will pull me out I'll make it worth your trouble."

He stood in the crude kitchen talking to the father. Little

rivulets of water were running from his heavy raincoat and hat.

"Lucile," said the father, "hang the gentleman's coat and hat by the stove."

A pretty, blond child, about ten years old, came

forward to get them while a little boy half hid behind the woodbox. Offering Reedley a chair the father continued, "It will be a half hour before I can get back with the logging team. I know the boss will let me use it."

Reedley took the chair offered him and sat down to wait. He noticed it was a shabby room, clean and neat, but very poor. A few pieces of cheap furniture were there, but the rest was fashioned out of rough lumber. Probably the other room contained a bed for the parents and bunks for the children. He noticed the thin, patched dress and torn shoes which the child, Lucile, wore.

"I'll make you some tea," Lucile was saying. "You must be cold and hungry." As she poured the boiling water into the teapot and sliced some bread she told him in a shy voice that mother had been sick for a long time but was getting better now. She was in bed. Baby Marie was in bed, too, but not sick. She was only two years old and had to go to bed early.

"Father will set up a lovely Christmas tree and trim it. Tomorrow is Christmas, you know," she chattered on.

The little boy, barefooted and thinly clad, came from his hiding place. "Yes sir, it's Christmas tomorrow and we have a big yellow orange for mamma and a red popcorn ball for baby Marie. Lucile and me strung lots and lots of red rose seed berries to hang on the tree." Jiggling up and down for joy he came near to Reedley and almost whispered, "A goat, too, and it gives milk. The milk will make mamma well; the boss gave it to daddy."

Lucile held up a warning finger and looked toward the bedroom. "The goat is to be a Christmas surprise for mother," she explained. "The boss couldn't pay father right now so he gave him one of his milk goats."

A multitude of thoughts raced through Reedley's mind. He must find out more before the father returned. He knew this type of man. This man would not complain of his misfortunes. That courage and pride were already characteristics of these children.

"But why did you get only one orange for mother? She should have more; and what will you and brother get?" Reedley asked.

"Oh, sir," answered Lucile. "I did get something. The teacher treated us in school today, but I don't need them. Mamma is sick and baby Marie must get something; Father made brother a little cart out of a box and I found some red ink and painted 'Clipper' on it. It's really a beautiful cart," she whispered while the little boy was replenishing the fire. "All of us will have the tree. Mother will sit up a little while and look at it. You know it makes me happy inside to give. Mother said God gave us His Son on Christmas Day because He loved us." As she spoke her eyes shone and little brother danced another jig.

Reedley did not hear the thud, thud of the team nor the squeaking of their heavy harness so absorbed was he in

his thoughts until the little boy, who had opened the door, said, "Daddy is here, Mister."

"That's a fine team—steady, even pullers. If they would not have used good horse sense the car would be across the road in the other ditch. You handled them well," praised Reedley.

His car safely on solid road, he reached for his wallet. "What do I owe you?" he asked.

"Just for the use of the team, sir, one dollar," the man answered. "The boss expects it when the team is used outside of camp work."

Reaching in his wallet Reedley drew out some bills. "Here are two dollars and tell the boss to give them an extra measure of oats on Christmas Day. Your service is also worth pay"—

"But sir, I—"

Reedley cut him short. "How far to the next town?" he inquired.

"You are three miles from M—. A few rods ahead you'll get to the highway again," answered the man.

Reedley thanked him, and as he did so pressed a ten-dollar bill into his hand and said, "A Merry Christmas to you and your family."

Before the man could protest, the car had gained headway. The bright lights flashed on the highway, and in a short time Reedley rolled into a small but progressive-looking town. The main street was lined on both sides with small Christmas trees and in the center stood a noble veteran of the forest beautifully decorated with colored lights. Garlands of green and colored lights formed an archway overhead. Over all this the moon shone like a silver disk and multitudes of stars glistened and twinkled in a dark blue sky. To all this beauty was added the strains of sweet Christmas carols broadcast over the air.

All this Reedley had seen and heard many times before, but it had not stirred his heart as it was doing this Christmas Eve. He was so deep in thought he hardly knew he had stopped in front of a store whose windows were resplendent in holiday attire. He sat a minute in meditation. "Maybe after all I am sentimental." Then before his eyes flashed again, as it had many times that evening, the cabin scene and those happy, unselfish children. "An orange, a popcorn ball" her only gifts, and she was happy she had them to give. Were those gifts useless? and was Christmas only for business? He knew in the hearts of that poor woodcutter's family lived the spirit of love toward others. He knew the father's heart must ache for want of material things which would mean comfort and cheer to his loved ones. Maybe Christmas did not mean much to him, but it did to that poor family.

The store was still full of late Christmas shoppers. Buying a lot of useless stuff, were they? Then he would be one of them.

"Anything else?" asked the friendly clerk who had been so efficient in making the selections. "Let us check over the list, I don't remember all," he chuckled. She began reading the items. "One pair of large woolen blankets, two pairs small ones, lounging robe, slippers, one-piece wool crepe dress goods for the mother. Such a lovely blue," she remarked. "Outing flannel, shoes, stockings and other clothing for the kiddies. Gay prints, nice warm coat and cap and galoshes for Lucile, who had a long walk to school. Warm clothes for the father, who needed them in his outside work. Toys, books, games and that pretty doll."

"That's all here and thank you for your helpful service. A Merry Christmas be yours," and he walked over to the grocery department. As the clerk piled the groceries with nuts, candy and fruit on the counter, Reedley said, "A box of those red apples yet and that will be all."

The purchases were in the car now and, as he looked at the pile he chuckled to himself, "Nothing useless there and

they will last far beyond the day. One more thing, a fat turkey, for soon the stores will close. Then I must hunt a hotel and garage for the night."

As he strode down the street in search of a meat market a woman suddenly stopped him. "Mr. Reedley? Yes, it's my old neighbor, Jim Reedley!" One moment of surprise then he recognized his old friend, Mrs. Norton, who had been his country neighbor for many years. After exchanging friendly greetings he said, "Mrs. Norton, I'm on my way to buy a turkey; please come along."

He told her his reason for this Christmas shopping and his plans to give Christmas cheer. "And you are to be my Christmas guest. I am so happy to entertain you in my home," she said warmly. "There is garage room for your car, and it will be safe with its precious Christmas cargo."

They were soon in Mrs. Norton's cozy living room. A cheerful fire burned on the hearth and a beautiful tree, dazzling with its shining decorations, welcomed him. Seated before the fire these old friends had much to talk of since they had left their farms. Mrs. Norton was alone, too, and kept a few roomers, "more for companionship," she laughingly remarked.

While Mrs. Norton prepared a Christmas Eve snack for her guest, he thought back to the time when the Nortons were his neighbors. Christmas cheer was always found in their home, and extra jars of fruit and jelly in their larder for the sick or needy or a lonely stranger, not only at Christmas time but for any time. The Christmas spirit lived in her heart the whole year.

Mr. Reedley had told of his evening's experience and the friendly light that had guided him. She had called it, "his guiding Christmas Star."

While she made arrangements over the phone with a boy to deliver Reedley's Christmas cheer early next day, he wrote a note to the woodcutter and his family. He expressed his gratitude that their beautiful Christmas spirit and love had warmed his heart. He wished to have some part in their Christmas. He had no family of his own, and so chose them. Would they accept it in this spirit, and concluded, "I, too, want a merry Christmas."

"The boy will deliver the things," said Mrs. Norton, as she turned from the phone. "Christmas Eve is far spent and you must be very weary. I will show you to your room."

While Mrs. Norton locked up and stoked the furnace for the night she pondered many things in her heart. She knew this friend so very well. He had been a fine neighbor and had made a success through his own efforts. But he had little patience with charity and thought he did not need the church. He was sufficient unto himself. This Christmas Eve she saw a changed man. She thanked God that the Christmas light of love was shining in his heart. The angels would rejoice and sing.

Jim Reedley stood in a neat, comfortable bedroom. The bed seemed to be inviting him to rest. His body was tired but his heart was happy. A twig of rich green holly with bright red berries festooned a motto opposite the bed. Involuntarily it seemed, his eyes rested upon the words. Those words flashed upon his memory and took him back many years. He saw again his boyhood home at Christmas time and his sainted mother. She had taught him that same scripture verse and explained it to him when a little lad. Remorse and shame overwhelmed him as he bowed his head and reverently repeated the words. "For God so loved the world that he gave his only begotten Son."

"Dear Father," he softly said, "this great gift Thou gavest me. What have I given Thee all these years wherein Thou hast so richly blessed me?"

That night Jim Reedley, sleeping serenely with a great joy in his heart, dreamed that he heard the angelic chorus sweetly singing, "Fear not: for behold, I bring you good tidings of great joy, which shall be to all people."

COMFORT AFTER CONFUSION

Israel's Great Prophet Foretells the Messiah's Road-maker
An Advent Study of Isaiah 40: 1-8

By DR. T. W. KRETSCHMANN

ISAIAH LIVED in one of the most critical periods of Jewish history. He was the prophet and adviser of Hezekiah, king of Judah. It was his lot to face the downfall of the northern kingdom of Israel at the hands of the Assyrians, and later to witness the devastation wrought in his own country by that same eastern power, and even to see Sennacherib's emissary approach Jerusalem and demand its surrender. But that was not all. He was to look into the near future, and foresee and describe the downfall of Judah at the hands of the Babylonians. If that were all there was to his experience, it would lack one of the most important characteristics of the true prophets of the Old Testament. They must have a message of restoration.

The Tragedy of Sin

But facts are stubborn things. They cannot be ignored or glossed over. "Man is born unto trouble, as the sparks fly upward" (Job 5: 7). Human distress is common to all classes, ages, races, and nations. Sometimes the individual looks upon his own experience so intently that he fails to note the fact that trials come to all. So it is with the group and even with the nation. But wherever and however man lives, there is a common participation in these experiences of life. In this warfare "there is no discharge." Money may seem to "answer all things" (Eccles. 10: 19). It can meet to a certain extent the necessities of relief: other things can too, such as education, friendship and religion. There is tragedy in much of human experience. But the real tragedy of the human race is the tragedy of sin. Jerusalem would be destroyed, and the temple burned to the ground, and the people carried away captives to a strange land. But Isaiah's message goes much deeper than that. There was a reason for all this calamity. He spoke from a first-hand acquaintance with the facts. It was Israel's sin, for which he had often warned people and princes, priests and seers, only to have them close their eyes, and shut their ears, and harden their hearts. Isaiah 6: 10. Is sin less a tragedy today? But Isaiah's message would meet the issue. It would bring to men's attention what occurs when God's repeated warnings are neglected.

The Need of Comfort

The prophet's message of comfort is not merely a pious wish that comes out of a sympathetic nature. It is a message from God, "saith your God." It adds an element of assurance to his vision of redemption. And that produces a feeling of satisfaction in every soul bowed down with sin and with distress, in every age and under every condition. God is the "Father of mercies and God of all comfort" (II Cor. 1: 3). "As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem" (Isaiah 66: 13). This is our Christmas message to the world, as we bring to men the Gospel of Jesus Christ—that God is love, and that He so loved the world as to give His only begotten Son for the redemption of all who will believe in Him. This is His invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." This St. Matthew has recorded for our comfort (Matt. 11: 28).



THE PROPHET ISAIAH

The Voice of the Forerunner

This is the interpretation of the Voice heard by the prophet. John the Baptist claimed to be only a voice, as of one crying in the wilderness. His message emphasized the need of repentance. From the point of view of the captivity of the Jews in Babylon, it would involve a journey across the separating desert of Arabia. It seemed to picture a royal highway, requiring the leveling of hills and the elevation of valleys—a way prepared for the coming of a king. Such was the vision of Micah, as he describes the return of the exiles, "And their king is passed on before them, and Jehovah at the head of them" (Micah 2: 13). Such an interpretation points definitely to the coming of Christ, Who manifested forth the glory of the Father for the acceptance of all men.

The Eternal Word

Human flesh is frail. It has its day; and at its best can only be compared to the flower of the field. Both grass and flower fade away: but the Word of God abides—"And this is the word of good tidings (the Gospel) which was preached unto you" (I Peter 1: 25). Such is the glad message of Christmas. As God is eternal and unchangeable, His word and promise are enduring—for the comfort and redemption of the world.

PROTESTANTISM IN SPAIN

THE FEDERAL Council of Churches in its December Bulletin prints information about "the only Protestant college in Spain" as follows:

"The only Protestant college in Spain—'El Porvenir'—is in Madrid, only seven hundred fifty yards from the front. The Fliedner family, who are in charge of the grammar school which is still being conducted there, live in the building, which, although it lost every pane of glass when a nearby subway station was blown up, still remains intact, and its capacious cellars offer a refuge during air-raids. A dining room for the aged has been added to the previous child-feeding station, and daily two hundred old people, many of them crippled, are helped up and down the stairs of the college to the hall where they are served. Mr. Levi Hartzler's report to the Friends says: 'I watched Prof. George Fliedner, tall and gray, stand at the foot of the stairs leading out of the building and give his hand to the aged men and women alike as they came down to go home. They all had a farewell greeting and many asked about his brother, Dr. Hans Fliedner, who was in the hospital recovering from severe wounds inflicted by fragments of bursting shrapnel.'

"The question of food to keep up these various services is exceedingly acute. The allotment of food is barely enough for subsistence, and all relief agencies are besieged by hungry people. Mr. Hartzler, during a meal which he shared with the Fliedner family, was given cakes which seemed to be made of spinach, but which were actually concocted from weeds, which, when properly prepared, proved edible and a very welcome and valuable 'stretching' of the meagre rations."

The Fliedners mentioned are direct descendants of the well-known and beloved Theodore Fliedner, who re-established the female diaconate at Kaiserswerth in Germany.

GLORIA IN EXCELSIS

By Edwin F. Keever, D.D., Wilmington, N. C.

A BRIEF STUDY of the principal hymn in our Service ought to be appropriate at this season since it begins with the angelic message sung at the entrance of our Saviour into this turbulent world. The Gloria in the first paragraph sings praise to God the Father. The second and third paragraphs ascribe mercy, power, honor and glory to Christ as the only-begotten Son of the Triune God. The reiterated ascription of praise of Christ as God may seem to be an unnecessary repetition. To the Oriental mind that is tenacious of ancient custom this would not be remarkable. Furthermore behind the repetition there is more history than rhetoric. As is generally true of the parts of our liturgical paragraphs, events in the early Church gave occasion for the words.

Emperor Worship

In early times the ruler was revered as the personification of all earthly government, and was even worshiped as a divinity. The Japanese of today have this attitude toward their emperor. St. Paul was quite tactful as well as discriminative when he wrote, "The powers that be are ordained of God." The Romans said, "The powers that be are gods." Antiochus I of western Asia was called "Saviour"; Antiochus II "God." The Romans in imitation of the Orientals, from the time of Julius Cæsar, built up a system of emperor worship which continued down to the fifth century. The cult was probably more pronounced in the provinces than in Italy, where there was a more scholarly culture and a very much more accurate appraisal of the state.

Tiberius

Tiberius in an oration to the Roman Senate spoke thus: "To be deified and intruding my own image among the statues of the gods, what would it be but vain presumption? I am a mortal man, confined to the functions of human nature." You will recall that he was the emperor when Christ said to the Pharisees, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's," after they craftily asked Him whether it was lawful to pay tax to the Romans. Did His reply contain a tactfully implied recognition of Tiberius' refusal to be numbered with the gods?

Israel

All honor to the Hebrew chroniclers when we read in their records the indelible and repeated charge that their kings "made Israel to sin." No wonder the prophet Isaiah mournfully sang the Christmas Introit, "Unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulders. And His Name shall be called Wonderful, Counsellor, The Mighty God: The Everlasting Father, The Prince of Peace." And yet down to the time of our Lord's Ascension the disciples looked for a Hebrew Cæsar. A Pentecost miracle was required to correct them.

The Christian

We should not forget that the words "God" and "worship" among the pagans did not connote exactly what they mean to us. To the former they involved the idea of patriotism or tribalism as well the patronage of higher powers attached to the visible ruler of the country. To this attitude the early Christians could not subscribe; and hence they could not join in the deification of the Cæsar by burning incense to him. To them civil government and God's relation to the human soul through Jesus Christ were two different principles of thought and conduct. A Christian could not think of Cæsar as the Dominus or Lord of the world. To him in a superior spiritual sense, which the pagan could scarcely understand, Jesus was the Lord, the Maker of his destiny, as Polycarp the early martyr said, "How can I speak evil of

my King Who saved me?" So the Christian conscientiously transfers to Jesus the Nazarene all the known titles of deification in harmony with the announcement of the Angelic Messenger: "Unto you is born this day in the city of David a Saviour who is Christ the Lord." At the most critical period in their history the Jews chose for their king Cæsar instead of Christ; and ever since that day the Cæsars have persecuted them most relentlessly, contrary to the teaching of the Christ. Why not transfer their allegiance to Him and join in the praise of Him Who is the fulfillment of all the prophets? Perhaps then some Gentile assassins will turn to the Lord of Life.

THE COLLECTS OF THE LITURGY

A Devotional Analysis of the Prayers Used in the Chief Service

By Paul Zeller Strodach

III

Our little circle is completed with the third of these forms, the Declaration of Grace.

ALMIGHTY GOD, our Heavenly Father, hath had mercy upon us, and hath given His Only Son to die for us, and for His sake forgiveth us all our sins. To them that believe on His Name, He giveth power to become the sons of God, and bestoweth upon them His Holy Spirit. He that believeth, and is baptized, shall be saved. Grant this, O Lord, unto us all. Amen.

This is an assurance ministered to the humble and believing confessing ones of Divine Grace on the sure foundation of God the Father's mercy and love in *Christ Jesus His Son*: upon which certainty our sins are declared to be forgiven. But this assurance rises to a greater consequent, sonship. Cleansed of sin, partaking of the merit of Christ knits us by faith and love and consecrated obedience to the Family of God, *includes us in it . . . power to become the sons of God*. The expression is unique, *power*: almost as a reflecting of the almightiness of God is this *power* which enables a finite creature, prone to sin, to rise to the state of a divine sonship! How? The seal of this is, *bestoweth upon them His Holy Spirit . . . "by whom ye are sealed unto the day of redemption" . . . "by grace are ye saved" . . . "it is the gift of God"*! The Gospel declaration of Our Lord which then follows guarantees this. Faith is the key: faith is the victory.

Grant this, O Lord, unto us all . . . for even while we believe and are sure, we still must pray; for sin will still persist, and evil will continue to strive against us. But in the *sons of God*, where sin abounded Grace must much more abound; and prayer, devout and continuing, is union with the Spirit of Grace and supplication.

To this all my heart and lips add *Amen*,—Yea, yea; it is so!

WE HAVE SEEN HIS STAR

By Prof. John D. M. Brown, Muhlenberg College

ACROSS the darkness of the sky a star
Of wondrous radiance transforms the night
Into a dazzling canopy of light
Celestial, and hallowed hands unbar
The shining portals where the angels are
Enthroned in glory far above our sight,
In choirs innumerable, clad in white,
Repeating "Hallelujahs" from afar.
O light most glorious, O star divine,
That shone in splendor on the sleeping earth
Long centuries ago when Christ was born,
We too have seen His star in heaven shine,
And, like those ancient kings, we hail His birth,
And worship Him, this holy Christmas morn.

CHRISTMAS IS COMING

By JOHANNA LUDWIG, Postville, Iowa

"I HATE Christmas!" This shocking remark, made by a young lady, was earnestly hurled into the midst of a group busily engaged in preparations for a Christmas bazaar. To some present it came as a bombshell. Upon other more apathetic individuals it apparently had no effect whatever. As far as those of a third group were concerned, I am sure the remark voiced their opinion also, even though they themselves were not bold enough, or were too ashamed, to admit it.

That such a distressing opinion exists in the minds of people the world over, even among professing Christians, I have never doubted for one moment; for is not this reflected year after year in the jaded nerves of worn-out Christmas shoppers, the nervous exhaustion of housewives whose holiday preparations keep them in a state of excitement up to the last moment, the ennui of those who have used the holidays as an excuse for one grand series of parties and celebrations of all kinds? But this blunt remark made by one who annually spends weeks in Christmas preparations for parties, dinners, and gatherings of all sorts, but who with very little effort on her part could have enjoyed the true spirit of Christmas, has caused me many times this past year to shudder at the consequences of such unnecessary and often unwholesome activity.

Let us for a moment glance at the average community as its citizens concern themselves with their holiday arrangements. Parenthetically may I say that I do not for one moment intend to criticize the motive of any group or any individual as they go about their preparations for this great day, for in practically all cases this activity is prompted by a spirit of good will. But the fact remains that we do indulge in these things to excess, and are all too frequently forgetful of the true meaning of Christmas. Very few of us take time to let the sweet message of the first Christmas sink deep into our hearts.

At least one month before the festive day the signal is given by merchants throughout the country, by means of Christmas decorations and clever schemes of advertising, to commence "shopping early and avoid the rush." In larger cities this means longer working hours. And certainly the week before Christmas business houses will be open after supper in order to accommodate all last-minute shoppers. This overstrain affects not only the employer and employee but also all those in search of gifts. For who is there that will not take advantage of these added opportunities and will look for this and that gift up to the last moment, perhaps suddenly remembering that this relative or that friend has been omitted from the list occasioning another exhausting tour? You say this annual exchange of gifts is a beautiful custom; so why criticize it? True enough! It is highly commendable. And I am among those who appreciate the business man's efforts to accommodate his clients and sympathize deeply with the tired shoppers who with loving

hands select appropriate gifts. But wait! In all this rush let's take time out to let the heavenly message of peace and good news of the Saviour's birth sink into our hearts lest we, too, be caught in the whirlpool of excitement and are forced to admit, "I hate Christmas!"

Take a look at the busy housewife. For weeks she is deeply concerned with preparations for the holidays. Surprises must be planned for the children; dozens of fancy tarts and delicious cookies are to be turned out; menus must be planned for holiday dinners. Anything wrong with that? No! The motive is all right but in most cases this needless activity has increased her cares and anxieties and amid all the perplexities and confusion she, too, often forgets to "listen to the angels sing 'Glory to the new-born King.'"

Many young people are the cause for much concern and anxiety on the part of those who so anxiously listen for the sweet music of the Christmas message and are so eager for others to do the same. For them Christmas Day sounds the call for the greatest dance of the year or the most hilarious celebration. And by no means let anyone suggest that they be left alone and undistracted lest they are given occasion to ponder the sacred and hallowed events of the day which we commemorate annually! We do not here intend to argue the pros and cons of a dance or a movie or a card party. But why choose Christmas Day, the holiest of holy days, for frivolous, base, and unworthy conduct? Have our spiritual natures then become so warped and so cramped that we have to resort to the "ultra-secular" in order to make the day go faster? What a wretched cadence to the original joyful Christmas song!

And this condition exists, also, all too often in the church. Pastors and enthusiastic church workers plan for weeks a series of services climaxed perhaps in an elaborate Christmas pageant which takes endless preparation. That's quite all right; in fact, such activities are to be commended. But who has not many a time heard the conscientious church worker exclaim,

"Well, I am glad that's all over!"—only to go home and sleep it off. In their anxiety to tell the good news to others they have failed to let it permeate their own lives and hearts and consequently have not heard the "good tidings."

But fortunately the picture is not entirely dark. There are still those who eagerly "salute the happy morn whereon the Saviour of the world was born." They are those who themselves treasure the good news in their hearts and are willing to share it with others. Last Christmas it was the writer's privilege to go on a caroling tour with twenty young people. That this group brought joy and peace to many an infirm, aged, or invalided person can certainly not be doubted. But that their action was at once a benediction and a blessing to them also is still more certain. For they themselves, permeated with the spirit of the nativity set forth in a bitter, cold, blizzard night, and in their spon-



"O COME, LET US HASTEN TO WORSHIP THE LORD"

taneous, sincere, and unaffected manner were willing to bring this good news to others less fortunate than they.

In a middle western community there lives a man who exemplifies the Christmas spirit quite concretely. No doubt he is representative of a large array of similarly benevolent individuals. It is his custom to give baskets of groceries and gifts of money to the poor and needy at Christmas time. He does not exactly wait until Christmas comes around to do this but it is at this time that he gives more freely and the objects of his benefactions become increasingly numerous. There is no organized charity about his giving. It is prompted only by a spirit of love and good will. That he is helping these people and even bringing within their reach a certain degree of happiness certainly cannot be doubted. Of still more certainty is the fact that he knows how to keep the true spirit of Christmas in his own heart for in refusing to let his left hand know what the right is doing he receives a genuine contentment that all the excitement and hurry which many people think so essential to Christmas could not possibly give him.

There are still homes where family ties are not broken on Christmas Day. Gifts no doubt are exchanged and the company of one another thoroughly enjoyed, but here only one motive prompts every action of love and sacrifice—the love of the Father and the news of the Saviour's birth.

There are still churches that are crowded on Christmas morning with people whose hearts yearn to hear again the "wondrous story of their great Redeemer's birth."

There are still people who at the close of this holy day may admit to themselves that the gifts received were most acceptable, the companionships enjoyed inspirational, and the Christmas dinner delectable; but who feel constrained to declare, "amid all these overwhelming material blessings received on this day, the greatest gift of all is God's gift to man"; and with deep gratitude they can join in with many the world over:

To Thee, then, O Jesus, this day of Thy birth,
Be glory and honor through heaven and earth;
True Godhead incarnate, omnipotent Word!
O come, let us hasten to worship the Lord!

A MODERN PILGRIMAGE

By E. C. Dolbeer, Mt. Carroll, Ill.

BETHLEHEM

"Bethlehem? That way," they said.
"Yes, it is true what you have read.
There was a babe laid in a manger;
There were shepherds and the stranger
Kings who came from very far
Following a guiding star."
But as I passed on their heads they shook
And gazed on me with wondering look,
As though 'twere strange to search for HIM.
For I found no babe, no manger bed,
But soldiers running with heavy tread
To quiet angry, striving folk,
Who scarce their quarrel leaving, spoke:—
"Oh Him? He went long since to Egypt land.
He thus escaped cruel Herod's hand."

EGYPT

The haze hung hot the desert o'er,
Along the Mediterranean shore.
There were airplanes in the sky.
Motor lorries rumbled by.
Was this the very path they trod,
Joseph and Mary and the Son of God?
"Jesus?" An old man, startled, whirled;
"Who seek for Him in this mad world?

You came to Egypt in search of HIM?
They did but pause here in their flight.
Like Israel, they fled in the night.
They say He went to Nazareth,
I do not know—it is a myth.
You see that here is but strife and woe,
And such as Jesus we do not know."

NAZARETH

Galilee blossomed as a rose;
The road ran through the orange groves;
No ravenous beast was thereon found;
Streams refreshed the parched ground.
But there I saw the unclean pass.
'Twas not the Way of holiness.
At Nazareth I asked a youth;
He laughed at me, in very truth,
To think that one should search for HIM.
"To find Him, here we did not come.
I know, they say, this was His home.
We're much too busy now to care,
(An Arab shot rang on the air)
We have to build as well as war.
Jerusalem can tell you more."

JERUSALEM

I came to Jerusalem. It was late.
They searched me at the city gate.
Machine guns bristled all around;
The night was filled with ominous sound.
The temple, it was barred to me.
I could not find Mt. Calvary.
I asked a soldier in the street,
If he my Lord had chanced to meet,
I had come, I said, in search of HIM.
He eyed me with a scoffing glance,
And with his gun stopped my advance.
"You can't go on. 'E ain't been 'ere,
Is all I know, for many a year.
They say as 'ow 'E went to 'eaven.
You might search there. And now, move on."

HOME

To my own fireside at last I came,
Sad and weary and sick with shame.
Jesus was there! There in my home!
"O Lord," I cried, "was there no room,
In Bethlehem, Egypt or Galilee,
Or Jerusalem, no place for Thee?
There was only hate in the land of Thy birth;
And mocking doubt fills all the earth,
Wherever I went in my search for THEE."
"My child," said He, serene His face,
"You find me not when you find a place;
In quiet home, mid shot and shell,
Yes, in the very depths of hell;
I come again to my Bethlehem,
When I am born in the heart of man."

LUTHERAN COLLEGE ENROLLMENTS

THE BOARD of Education's bulletin of recent date announces for the fourteen U. L. C. A. colleges a total enrollment of 4,743 students; this is a slight increase over the school year 1936. The credit for the largest percentage of the total goes to Wittenberg at Springfield, Ohio, with 823 in attendance. Gettysburg rates second with 642 and Lenoir-Rhyne third with 445.

Less than fifty per cent of the students are members of the Lutheran Church. Gettysburg is an exception among the number, having fifty-six per cent of its matriculants enrolled in Lutheran congregations.

MORE ABOUT CAROLS

Mathilde Kolb Bartlett, Washington, D. C., Shares Information About Christmas Songs and Singers

THE VERY FIRST carol ever heard by mortal ears was that which was sung by the angels on the fields of Bethlehem, when Christ was born, "Glory to God in the highest and on earth peace, goodwill toward men."

How fitting it was that the heavenly Prince's birth should be accompanied by such a glorious outburst of celestial music. Fitting, too, that the songs heard in the Judean hills should continue to be heard down through the ages. Carols, Christmas and Christianity are inseparable. One has given the other. With Christ, Christianity was born.

Christianity is a religion of joy. It began with an angel chorus from the skies, and earth has reverberated with its echoes ever since.

May we go back to the time when Mary was visiting her kinswoman Elizabeth, as recorded in the first chapter of the Gospel of St. Luke, and there find the very first Christian Christmas hymn or carol in the beautiful words of Mary, known as the "Magnificat," where Mary breaks forth with the joy in her heart, "My soul doth magnify the Lord." In that same chapter we find the outpourings of another devout soul, Zacharias, the father of the forerunner of Christ, who speaks the "Benedictus," at the naming of his son, John the Baptist, "Blessed be the Lord God of Israel, for He hath visited and redeemed his people," words he had often spoken, hopefully as a priest, but now knowing that He Who was promised to Israel was to be born, "To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."

Then to plain, humble shepherds watching their flocks by night came the honor of hearing the angels sing that first "Gloria in Excelsis," a carol to the Christ-child born of Mary in Bethlehem.

"Depart in Peace"

Another hymn linking the Old Testament promises to the fulfillment in the New Testament is when, with the Child itself in his arms, old Simeon lifted his voice in those blessed words, recorded in the second chapter of the Gospel of St. Luke, and known to us as "The Nunc Dimittis," "Lord now lettest thou thy servant depart in peace, according to thy word." The beauty of these glorious words has been preserved for us, and they are well known in the chants of our various church services.

With these heavenly examples as a background, no wonder that singing has always been part of our Christmas celebration. It has inspired men of all nations and times to give us words for songs telling the story of the Babe of Bethlehem, the Saviour of all mankind.

In the early Christian era, about the close of the first century, we find Clement of Rome advising the Christians to keep the Church festivals, especially the day of Christ's birth.

In A. D. 340 Aurelius Ambrose, Bishop of Milan, was born. He is known and loved as the "Father of Latin Hymnody." To him we are indebted for what is probably our oldest Christmas hymn written in metrical form, namely, his famous "Veni, Redemptor Gentium." He introduced hymn singing as part of church worship and composed about one hundred hymns. Luther, who gave the world so much of the beauty of the Latin language by translating it into the language of the people, liked this hymn so much



that it was among the first he translated into German. William R. Reynolds has given us the best English translation:

"Come, Thou Saviour of our race,
Choicest Gift of heavenly grace;
O, Thou blessed Virgin's Son,
Be Thy race on earth begun."

Then followed hymns from the pen of Greek, Spanish and other poets during

the seventh and eighth centuries.

To make Christmas more real and to re-establish the faith in the incarnation, priests became leaders in the dramatic world and established manger scenes in the churches around which the people would gather and sing. These scenes advanced until they started to act out many stories of the Bible. These were called "Mystery" or "Miracle" plays. Then Latin Christmas hymns were adapted to secular dance tunes and folk songs, and the folk danced and sang around the tableaux. These plays were, no doubt, the foundation of our modern drama and the added singing paved the way for the opera. St. Francis of Assisi is credited with putting a figure in a crib to represent the Babe of Bethlehem in his endeavor to make the story more real. We are told by tradition that on one occasion as the good saint looked down at the Babe, the figure came to life and stretched out its arms to St. Francis, who took it up and showed it and then bowed down in thanksgiving to God.

These scenes in time became grotesque and extravagant exhibitions in the churches and many of the songs and "carols" composed at this time show the combination of the sublime with the ridiculous.

Too Much Gayety

The Roman Church placed a ban on singing in the churches by the laity in the Middle Ages because of too much gayety of the secular type. So few or no church hymns were written. However, it did increase the writing of folk melodies. These were used with words that came from the hearts of the people and were known as "carols."

The meaning of the word *carol* seems to be somewhat obscure. Some have it as coming from the old French "Nouvel" or "Carole"—"Nouvel" meaning news and "Carole" dance; others, as coming from "Carolla," a garland or circle, and no doubt one of its earliest meanings, being connected with the "Circle" or "ring dance" when the cribs were set up in the churches at Christmastime and were the center of a dance with song.

The carol came prominently into being at a time when Latin was ceasing to be a language of the people.

One finds that during this transition, about the twelfth to the fourteenth century, many hymns were a blending of the Latin and the vernacular. This type is called the "macaronic hymn." One such famous hymn found in the book of Theodoricus Petrus is Prudentius' "Corde Natus Ex Parentis," "Of the Father's Love Begotten." Another thirteenth century carol is "Dies Est Laetitiae," translated in English by Dr. Neale, "Royal Day that Chasest Gloom." A splendid German original of the fourteenth century is, "In Dulci Jubilo."

"Nun singet und seid froh, Unsers Hertzens Wonne
Liegt in proesepio, Und leuchtet als die Sonne,
Matris in Gremio, Alpha es et O!"

And so we find these "macaronic" hymns increasing in number and languages.

At the time of the Reformation, Martin Luther translated many good old Latin hymns into the German language so the people could have them to sing. He himself was a splendid musician and fostered music and singing. One of the best types of carol is the "lullaby" or "cradle song." Luther's "Vom Himmel hoch da komm Ich her," "Good news from heaven the angels bring," is an outstanding example.

It was Christmas Eve in 1534 and Dr. Luther was engaged in study and preparation of his sermon for the following day. His good wife Catherine, too, was busy with the many duties a mother has to attend to in preparation for the holiday. She knocked at the doctor's study door and asked him if he would mind rocking the cradle of baby Paul so she could get her work finished. Luther very obediently took his Bible and sat down by the cradle and proceeded to rock the babe. Paul soon fell asleep and, as Luther looked at the sleeping infant, his thoughts went back to another Christmas Eve and a Baby laid in a manger. The rocking of the cradle gave a rhythm to his thoughts; thus inspired he wrote out the words. He used the words with an old folk song which had a good rhythm to accompany them. At Christmas his family sang the new carol while he played on his lute.

Wrongly Credited to Luther

Another well-known carol almost every child learns is known as "Luther's Cradle Hymn," its opening words are "Away in a manger," however, there is no authenticity for this. It is credited to Luther because of its good lullaby type for which he was so famous.

About this time we find that many of the beautiful old carols lost their identity by having secular, political or national words fitted to the music, just as the need of a good swinging melody arose. Also church hymns were in need of this source of music, so the carol words were dropped and the music adapted to other words.

One familiar old carol that has always seemingly been part of Christmas is "Adeste Fideles," or "Come All Ye Faithful." It is dated the seventeenth century. There seems to be a division of opinion as to its origin. Some even think it was written as early as the thirteenth century, and was one of the Latin poems of St. Bonaventura, Bishop of Albano. He was a learned man and a Franciscan friar. The carol is of Roman Catholic origin and is part of the processional at the Christmas Mass. It is thought that it was composed in France as it was used in the Catholic churches there in the seventeenth and eighteenth centuries. In 1797 it was heard being sung in the chapel of the Portuguese Embassy in London and hence the melody is sometimes called the "Portuguese Hymn."

It was first used in an Anglican Church in 1841, when Frederick Oakeley translated it into English for his congregation at Margaret Street Chapel, London.

Carols during the fifteenth, sixteenth and seventeenth century are both secular and sacred. Caroling found its way into the Christian Church from pagan rituals. The Christmas Festival came at the time of the gay Latin and Teutonic feasts of the Winter Solstice. This, as so many other customs which had like origin, just "stuck" regardless of what the early reformers tried to do.

In England we have a number of the old carols which are an inheritance of that period. Two of the best known are the "Wassailing" song and the "Boar's Head Song." These were both part of the great feasts of that Tudor era.

Wassail in old English is "waes ha'l," meaning, "be whole," "be well," primarily an ancient form of "toasting." Later it was applied to the Christmas feasting and more particularly to a bowl of wine or spiced ale, which was part of the medieval Christmas. The earliest recorded reference to the wassail bowl in England is when at the reception of King Vortigern given by Hengist, Rowena came to the king bearing a bowl of gold, filled with wine and bowing low, said, "Waes Hael Hlaford Cyning," which is "Be of health Lord King." It became a custom in monasteries as well as homes to celebrate with the Wassail Bowl. What was popularly known as wassailing was the custom of trimming a bowl with ribbons and sprigs of rosemary and this was carried around the streets by a group of young girls at Christmas and New Year who sang carols.

The Boar's Head Carol was sung at the feast when the boar's head, beautifully baked, and garnished with bay leaves and rosemary was brought in on a large silver charger. An early legend tells us the picturesque story of a student at Queens College who was pursued by a wild boar in the woods near the college. The student saved himself by quick thinking, thrusting his Greek philosophy which he had been studying, into the pursuing animal's open jaws.

This custom of going about singing became a splendid pretext for asking alms. In England this custom still is strong and is called "waiting." However, done for the pleasure brought to others, it is one of our worth-while Christmas practices. Those going about are called "chanters" and they keep alive the old carols which give us so much pleasure.

(To be concluded next week)

A CHRISTMAS ACROSTIC

By Pliny A. Wiley, Wichita, Kansas

CHRIST is the crown of the Christmas time
He is the Lord of every clime
Reigning in majesty sublime.
In adoration the Wise Men came
Seeking with gifts of honor and fame
To laud and magnify Jesus' name.
May every Christian rejoice to tell
All peoples the story we love so well;
So shall the Christmas music swell.



The LUTHERAN

The Official Organ of the United Lutheran Church

Consolidated from *The Lutheran* (1896)—successor to *Missionary* (1845), *Lutheran and Missionary* (1861) and *Lutheran* (1881), *The Lutheran Church Visitor* (1904)—successor to *Lutheran Visitor* (1868), and *Our Church Paper* (1873), *The Lutheran Church Work and Observer* (1913)—successor to *Lutheran Observer* (1831), *Lutheran World* (1892), and *Lutheran Church Work* (1908).

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BORN OF A VIRGIN

THERE IS not the least vestige of uncertainty in the position declared by the Lutheran confessions concerning the birth of Jesus. The statement in the Apostles' Creed, born of the Virgin Mary, declares bluntly the divine interposition, whereby the prophecy spoken by Isaiah, "Behold a Virgin shall conceive," was literally fulfilled in the nativity at Bethlehem. The Nicene Creed, framed by the Church's theologians in A. D. 325, is more explicit: that confession contains the sentence, "And was incarnate by the Holy Ghost of the Virgin Mary," thus indicating the divine factor in our Lord's conception.

What was declared in these earlier "ecumenical creeds" was accepted without controversy in the Augsburg Confession of 1530. References to the virginity of the mother of Jesus appear in the Smalcald Articles (1537) and in the Formula of Concord (1579). In the catechisms (1529) Luther's explanation of the clause in the second article of the Apostles' Creed, "born of the Virgin Mary," contains the confession—"true man born of the Virgin Mary is my Lord."

The Biblical basis of the doctrine that Jesus was born of the Virgin Mary consists historically of the narratives recorded by Matthew and by Luke in their respective gospels. Nothing could be more positive than the evidence given by these two men, who knew Jesus and Mary. Neither offers explanations to persons who seek for arguments or who cite as rivals the stories about mythological heroes and Oriental incarnations. The plainness of their narratives and the consistency of the facts they record with the mission of Jesus, while in no way bringing the divinely supernatural out of the realm of the mystical, do not, however, baffle the human understanding. The verity of the narrative continues patent to humble and sincere faith. The omission of references to the Virgin mother in the gospels of Mark and John do not invalidate the truth received from Matthew and Luke. Even more unconvincing is the effort to take from Mary the distinguishing characteristic of her obedience by explaining that Virgin only meant a young woman. This point we ask our readers to keep in mind until next week's number of THE LUTHERAN is available for their perusal. Dr. Kretschmann's article on the Christmas prophecy explains the grounds for such an assertion by negative scholars and also shows why such a translation of the Hebrew word used by Isaiah does not apply to the mother of Jesus.

The doctrine of the Virgin birth is supported also by

tradition in the Church. Persons in this century who deny the statements in our historic creeds or weaken the force of the revelation of Jesus' incarnation by claiming the Virgin birth is not an essential doctrine, are making no new attack upon the Church's confessions of faith. Undoubtedly the apostles, so soon as they used prophecy to identify Jesus to the Jews as their Messiah, recognized the miraculous relationship of Jesus to Mary. The language used in the New Testament epistles points without exception to a reverent mystery: Paul in his letter to Timothy, for example, writes, "Great is the mystery of godliness; God was manifest in the flesh." The disappearance of Joseph from the consideration of the Church after the reference to Mary and him when her Son was twelve years of age is significant of the acceptance of the miracle of virginity and conception.

Before the end of the first century; that is, within the life of John the beloved disciple, the Holy Spirit inspired him to deal positively with controversies encountered by the apostolic heralds, among them contentions about the source and character of Messianic power. Especially did the first converts need to think clearly about the divine nature and the divine personality that gave infinite, atoning efficacy to His sufferings, infinite confidence in His teachings and infinite authority to His call upon all men to know God through that One whom God sent. Therefore John began his record of the Christ with an assertion of the eternity of the Word, the only begotten Son of God. "In the beginning," he said, "the Word was with God and the Word was God." The first chapter of that fourth Gospel is beyond the possibility of misunderstanding in its declaration that the Christ Who became incarnate by birth of the Virgin Mary exists from eternity. His personality is divine. By incarnation and in obedience to the Father's will, He took upon Him the nature of man, being born of a woman as the means of acquiring that nature. From the point of view of deductive reasoning, the relationship of the Holy Ghost to the incarnation of Jesus, the Word, is a necessity. It implies birth of a virgin.

Once the truth about the Virgin birth of our Lord was sufficiently articulated with the doctrines defining His personality and nature to have firm lodgment in the minds of teachers and disciples, controversies concerning this tenet of the Christian revelation ceased. Indeed an over-emphasis that ultimately became a source of false doctrines and false practises began to grip the Church as early as the year 323, when Helena, the mother of Constantine, the great emperor, made her pilgrimage to the Holy Land. A kind of emotionalism gained a foothold, that gradually placed Mary between believers and their Lord. Image and relic worship invaded the teachings and practises of the Church with Mariolatry as the outstanding phenomenon of this compromise with sentiment and superstition. There is no Scriptural basis for prayers to Mary rather than to our Lord, and while one does not judge too harshly the mistaught Christians whose prayers consist largely of saying their rosary, "Hail Mary, full of grace and truth," the fact remains that Paul's declaration is conclusive,—"There is one mediator between God and man, the man Christ Jesus." It was the perhaps natural regard for women that is racial, complemented by the influence of chivalry during the pre-Reformation centuries, which produced doctrinal claims for Mary that have ultimately weakened Christianity. In the Latin countries where the greatest encouragement was given to Mariolatry, the Church has had great difficulty in resisting atheism.

Nor was Mariolatry the only result of this overemphasis on Mary's motherhood of Jesus. As usually happens, errors of exaggeration produce exaggerated denials. When in modern times skeptics attacked the miracles of the Bible they included the record of the birth of Jesus among portions of the New Testament to which acceptance was refused.

ACROSS THE DESK

WE HAVE a reliable estimate of our ability in mathematics, a blunt warning that efforts to understand Einstein's theory of relativity would not succeed. But relationships less "high brow" we can bring within our resources of reason and thus arrive at some practical conclusions. For instance, after recalling to memory from early boyhood our happiness on successive Christmas mornings, we have concluded that one's expectations really determine the degree of happiness that day can bring. Where one gets about what he anticipated, he is reasonably well satisfied. When forgotten accidentally, he philosophizes quite accurately that it might have been worse; one's friends could, alas, deliberately have taken him "off the list." But the real overflow of gladness comes when the tide of good will so exceeds the measure of one's expectations as to yoke gratitude and surprise together.

Unexpectedness is not necessarily quantitative; quite often it is meager in volume but of such high tension as to leap across separations as the electric spark of high voltage overcomes resistance and produces a vivid flash of illumination. Of such impressiveness is the unheralded letter from a friend that comes from a far country or after the passing of many years. And here again both time and distance are relative. Recently a man and woman with whom we were privileged to be co-workers in church activities were present at an anniversary celebration. We came together in the midst of a crowd. The meeting's length was little more than was required to shake hands, look into each other's faces and then part, but the impression was out of all proportion to the time needed for the experience.

The mile measures distance, the ton weight and the erg is the amount of energy needed to lift one pound one foot. For such "materials" there are standards of measurement that permit reliable comparisons. But none of these meet a situation wherein people are involved. Something very different, essentially unknown, gets into the situation which is glibly called friendship or kinship or enmity.

And Paul carries this comparison a step farther into the spiritual regime when he writes of those who have come to know our Lord, "Now we have received not the spirit of the world but the spirit which is of God, that we might know the things that are freely given to us of God." By the way, you might read the second chapter of his first letter to the Corinthians; it will enlarge the sphere of Christmas appreciation, if you have acquired the ability to use the gift of spiritual discernment which is bestowed upon you as the gift of grace. Were more space at our disposal at this time we would write at some length on what one might call the "eyes of the soul." Just now we content ourselves with a single assertion. With those who live close to their Lord, the vision of spiritual phenomena does not grow dim as years pass, but brighter.

Sincerity Essential

IN A FEW DAYS the usual salutation employed when kinfolk and friends meet or write to each other will be temporarily replaced by "Merry Christmas." It can be entirely conventional, as neutral as the word "Hello" which occurs in telephoning to discover whether a person is really at the receiver to listen. We wonder what would happen if each time we say to a friend "Merry Christmas" we would be prepared to give him or her a reason for the greeting? What sort of answer would one give to a serious "Why"?

Probably it would depend on circumstances. At some homes where the economic situation is bad, some sort of material aid would seem a necessary companion of the words, if the festival of our Lord's nativity is to be joyfully celebrated. In that classic of all Christmas stories except one

(the one), Charles Dickens depicts old Scrooge as a man who had to recover from habitual covetousness and its usual complement, stinginess. The only cure for those vicious qualities of character is parting with something of value and something that is needed by the one to whom the gift has been sent.

Loneliness

Then there are people to whom Christmas must bring evidences of esteem, of sympathy, and of companionship. We are thinking for the moment of a home into which death has entered. There for the first time in at least a score of years the chair at the dinner table usually occupied by a parent on December 25 will be vacant. Not objects, but thoughts, must be conveyed by the greetings if surviving members of that household are to gain joy from them. They must be mutually and severally reminded that the absent one is with his Lord and among the blessed. They need to think that the pangs of sorrow can be assuaged by recollections of past happy Christmas celebrations. They can find and draw on courage and consciousness of duties now theirs to perform. When grief and loneliness are interwoven with the memories of past happy occasions and with planning to carry on deeds of kindness and good will, our Lord manifests His nearness to His children by the glow of hope and faith. The occasion can be truly called "Merry."

Among lonely people, the season calls for companionship. We hope that young men and young women who are away from their parents and families will be able to go home, find a son's and a daughter's welcome. We older people must often sadly recall our neglect of those who took our cares and responsibilities upon their aging shoulders and made it possible to go away to school or to undertake some promising sort of employment. Some of us hope that our failures in appreciation may not be visited upon us in the forgetfulness of our absent children. We hope the trains will be crowded with youngsters and with young families who are en route to old homesteads and eager to shout "Merry Christmas" on their arrival.

But if families cannot assemble in person, let them be sure to exchange Christmas letters. Among those less intimately associated, the Christmas greeting cards bring happiness to recipients without robbing senders of a share of the same. But when pen and print are substitutes for visits and voices, the medium must give evidence of thought. It takes time and meditation to equip the postman with a card of Christmas greeting to a friend. It should be selected with care and laden with thoughts of good will. They who casually buy a score or more of pictured cards to be sent to an alphabetically arranged list of names omit one essential of sincerity, namely, conscious deliberation. And that leads us to a final, not exactly logical, concluding thought, which is prompted by a reminiscence.

More than a score of years ago we happened to be in the home of a pastor who enjoyed to an unusual degree the confidence and love of his parishioners. We had known him at the theological seminary where he was rated as about the average in scholastic acquirements. As a preacher he was earnest but not noticeably "eloquent." As a pastor he was industrious and prompt, and being sincere this made him ideally a "true shepherd of the flock," but it did not point to the reason on account of which he was so unanimously an object of definite affection among those who were the personnel of his pastoral labors. Then one day he told us of his prayer life with regard to his parishioners. "I pray for them, one by one, each week," he said. "And with regard to such as I know to be harassed by illness or some other trouble, I pray daily." That, we concluded, accounted for his so-called "success" in the ministry.

THE HOME CIRCLE

By MRS. W. L. HUNTON

"AND SHE BROUGHT FORTH HER FIRST BORN SON, AND WRAPPED HIM IN SWADDLING CLOTHES, AND LAID HIM IN A MANGER; BECAUSE THERE WAS NO ROOM FOR THEM IN THE INN."



*"O come to my heart, Lord Jesus,
There is room in my heart for Thee."*

When Christ was born in Bethlehem,
There was no room, they say,
The inn by grown-up folk was filled,
So He was turned away;
And in a manger He was laid
While in the rooms above,
The grown-ups sheltered selfishness,
And closed the door on love.

Still comes the Lord at Christmas time,
A room to find, they say,
But human hearts have scarcely changed
Men do not bid Him stay;
All through the winter night Christ walks
Nor finds a place to rest,
While men in midst of selfish joys,
Forget the heavenly Guest.

And ere the morning breaketh full
The lone Christ kneels in prayer,
And only God the Father's eye
Looks kindly on Him there;
Self-centered men whose hearts are
touched

By sorrow, sin and doubt,
Clasp to their hearts life's fleeting joys
And keep the Lord Christ out.

O, Master, standing still outside
And seeking room within,
How blind our eyes to see Thee not,
How chilled our hearts by sin;
Thou Whose great love should cause our
hearts
Self-seeking ease to flee,
No longer walk the cold, dark streets,
We make room, Lord, for Thee.

—By Harry H. Upton.

UNDER SHINING CHRIST- MAS STARS

By Leta Schaefer

IT SEEMED to Dorothea Dexter that her feet never could carry her up the three flights of stairs fast enough. Up she went, two steps at a time, on seemingly winged feet, and finally landed at the door of the room which she shared with her older sister on the fourth floor of the college dormitory.

"Georgeanne!" she called breathlessly. Then: "Well, of all things—she isn't here!" The sentence ended in a wail of disappointment.

"Oh, isn't she?" It was Georgeanne herself who laughingly put the question as she thrust her tawny head from behind the closet door.

"Come out of that closet instantly, Pitcher, if you would hear any good of yourself," Dorothea commanded. "What do you suppose has happened?"

"Let me see; we've probably inherited a million dollars or been promised a trip to Australia."

Dorothea was plainly growing exasperated. "Georgeanne," she pleaded, "for once in your young life be sensible! I ran all the way upstairs to tell you that we're not going to spend Christmas in a boarding house, and you're not even interested enough to listen."

"Who said I wasn't?" Georgeanne's gray eyes fairly danced as she put the question. "Really, Dodo—you're not joking?"

"Of course I'm joking; it's all a beautiful pipe dream which my imagination has construed for the mere purpose of arousing my beloved sister's insatiable curiosity." Dorothea's curly head went up disdainfully as she uttered the words of mock sarcasm.

"Please, Dorothea, I'm wild to hear more about it."

Dorothea plumped herself down among the gay cretonne cushions on the couch and stretched back languidly. "Listen, my child, and you shall hear," she began. Then: "Of the midnight ride of Paul Revere," she quoted tantalizingly.

"Dodo!"

"No longer will I keep thee in suspense. Imogene Westover has invited us to spend the Christmas vacation with her."

"Hoo-ray!" Georgeanne almost danced a little jig in her overflowing happiness.

"Just think of it—isn't it almost too good to be true? They have a beautiful home, servants, cars and a lot of things that we've never even had speaking acquaintance with. Won't it be fun?"

"Won't it?" Georgeanne's voice held about as much eagerness as did her sister's.

"There's one thing I do wish, though. I do wish we might have new dresses. We'll need them if we go home with Imogene. Don't you think we might get dark silk crepe ones? Even you must admit that they would be very serviceable."

"They'd be serviceable all right, and I wish we might have them, but honestly, honey, I don't see how we can manage it. We'll need every cent we have before the year is over, and we can't very well ask father for more."

"I know it," Dorothea replied sharply as a frown began to settle itself upon her features, "but I don't see why we have to do without about everything we want and about half the things we actually need!"

"Never mind, Dodo, you may wear my new scarf with your old dress; it will freshen it up wonderfully."

"And have you go without, after you've nearly grown cross-eyed the past week tying the fringe in that scarf? I guess not! I'm not quite that selfish, only—" The sentence ended in something very near a sob.

Then Dorothea sat bolt upright. "Georgeanne," she demanded viciously, "why is it that missionaries and their children are expected to get along on so little? It seems to me we've done nothing but sacrifice all our lives. I'm ready to quit. I'll never, never, never be a missionary as long as I live!"

Georgeanne felt herself wincing inwardly at the emphatic statement. She felt pity for Dorothea, for it was hard to be denied so many things. Both she and her sister had discovered that pretty thoroughly during the past few weeks. As a result, Dorothea had openly stated that she never would go on with mission work as her parents had done, and slowly, but surely, Georgeanne felt her own determination and intention to follow in their footsteps crumbling. There had been a time when she had wanted intensely to return to India, but now she was not quite so sure. It would mean constant sacrifice, and already she was growing weary of sacrificing.

"I don't believe it is quite right for anyone with a pigmy soul like mine to even think of being a missionary," she reflected bitterly.

But the vivacious Dorothea allowed her little time for reflection. With a vicious little dab at tear-reddened eyes, she sprang to her feet. "Well," she declared emphatically, "since our consumptive pocket-book won't allow new clothes, we'll have to grin and wear old ones." But the smile she gave Georgeanne was a weak one, and her sister knew that it was given only in an effort to cover a very big and very real girlish hurt.

The Dexter girls were the daughters of Mr. Howard Dexter, minister, and his good wife who had been Mary Foster, a missionary in the foreign field of India, when he married her. Georgeanne and Dorothea had spent their entire childhood and early girlhood far across the sea. Then there had come a wonderful year of furlough spent in America. The first year the girls were in college they had a home to which they might go to spend vacations, but when the next autumn rolled around they

tearfully bade their parents good-by; for, their furlough over, Howard Dexter and his wife returned to India, leaving their daughters in America to be educated. It was hard for the girls to see their loved ones go, but it would have been still harder had they known that in less than two months their mother was to be called to a home even farther removed than India. Suddenly, scarcely without warning, Mary Dexter's life work was ended, and her daughters left motherless. The girls had wept bitter tears and spent many heartbreaking hours in the weeks that followed, but it was not until the Thanksgiving vacation arrived that they felt entirely homeless and friendless. They had spent a never-to-be-forgotten lonely holiday in the deserted dormitory. During the Christmas vacation the dormitory would be closed. The home of their aunt, where they were to spend summer vacations, was too far away, so that a boarding house Christmas was the only thing that presented itself until Imogene Westover generously invited them home with her. Small wonder that both girls were so highly elated over the invitation!

The few remaining days before Christmas passed swiftly. There was the last glad rush of Christmas shopping, the finishing of gifts, the packing of traveling bags and suitcases to be looked after, and a hundred other things that sent the happy days by in fleeting swiftness. Dorothea counted the slipping days eagerly and expectantly awaited the coming of the Friday that would mark their departure for the Westovers'. However, Wednesday brought a letter which called for a shifting of plans. It was Georgeanne who read it first, and it was with sinking heart that she carried it to Dorothea. The latter scanned quickly a page or two, stopped when she had read a certain paragraph and then went back and slowly re-read it.

"Twenty-five years ago this Christmas season, your mother, who was then our own dear Mary Foster, dedicated her life to service in India. This year we are having a memorial candle service in her honor, along with our regular Christmas program. We want you, her own daughters, to be here and have a part in that observance. We are expecting you, so please do not disappoint us. Enoch and I will do our best to make your Christmas a happy one."

There was more of it of like strain, and it was signed "Eunice Marsh."

Dorothea dropped the letter as though it were loathsome to the touch. When she lifted her eyes, they were two dark pools of rebellion.

"They may just go on wanting," she declared hotly, "for we're not going!"

"It was kind and thoughtful of them to ask us, though," Georgeanne mused.

"I suppose it was, but they might have known that we wouldn't care to accept. Why, Georgeanne, Aunt Eunice and Uncle Enoch were grown when mother was a little girl. They must be quite old now. How she thinks we might enjoy ourselves visiting them—"

"She's asking us because we are mother's daughters, and they loved her so much. I want to go home with Imogene, and—and yet I have a feeling that I'm not being true to mother by not going to

A CHRISTMAS PRAYER

AH! DEAREST Jesus, Holy Child,
Make Thee a bed, soft, undefil'd
Within my heart, that it may be
A quiet chamber kept for Thee.
My heart for very joy doth leap,
My lips no more can silence keep;
I, too, must sing with joyful tongue
That sweetest ancient cradle song,
"Glory to God in highest heaven,
Who unto man His Son hath given."
While angels sing, with pious mirth,
A glad New Year to all the earth.

—Martin Luther.

that candle service."

"Georgeanne," her sister wailed, "you make me feel positively wicked on the inside when you talk like that."

It was Imogene herself who offered a solution that promised to help them out of their difficulty. "Poor dears," she sympathized, "it's a shame you have to go poking out in the country over Christmas, but that's no reason why you shouldn't join the house party later on. Christmas comes on Wednesday. Let's see; you could come to my home the next day and spend the remainder of the time there. Do that, and I'll give another party on New Year's Eve."

So it was settled, and on Friday the Dexter girls left for Back Meadows, the home of the Marshes. Enoch Marsh owned a car, but he chose to meet the girls at the station with his old-fashioned bob-sled, and it was a delightful ride that he gave them over the moonlit, snow-covered country roads. Uphill, downhill, they went until they reached the wide sweep of meadowlands that gave the place its name. They then caught first sight of the Marsh homestead, a roomy, gabled house, protected by a high windbreak of Norway spruce. Tonight a welcoming light beamed from every wreath-hung window. Aunt Eunice, a snowy-haired slip of a woman, met them in the doorway. "Come right in, dearies," she called hospitably.

In the days that followed, Georgeanne and Dorothea became automatically a part of Back Meadows. The circle of young people of the community included them in all of the pre-Christmas merry-making. Warmly clad, they had more than one jolly sled-ride into the bordering hills, and, tramping through snowy woods, they gathered basketfuls of Christmas greens. They helped drag in the big Christmas tree and set it up in the Back Meadows Chapel; they strung great strings of popcorn and cranberries; they made Christmas garlands and wreaths, and hung them so artistically that the little chapel took on a festive air quite in keeping with the spirit of the season. At last it stood ready for the candle service of Christmas Eve. It was not quite noon of the day before Christmas when, the last decoration in place, the Dexter girls viewed the interior of the chapel once more before leaving for the Marshes.

"It's beautiful, isn't it? I never knew that Christmas in the country could be so much fun!" It was Dorothea who spoke. "Nor I. The candle service tonight promises to be lovely."

(To be concluded)

THE GIFTS THAT ENDURE

By Henrietta Heron

THE SPIRIT of giving is the spirit of Christmas time. Our hearts are moved to give generously, and sometimes, in our very eagerness to help, we place too much emphasis upon the things which money can buy. But at Christmas time, more than any other perhaps, is there need of the gifts which money cannot purchase nor time destroy.

In every community there are lonely folks, discouraged folks, folks shut away from the world's interests, folks who are tempted and tried in various ways, some who are almost ready to give up the fight. It is just these persons who most need Christmas cheer. They may not need well-filled baskets, nor expensive gifts; some of them may even be burdened with an over-supply of this world's goods, but they do need the things which only the Christmas spirit can interpret to them. They need the gifts that endure. What are these gifts? The gift of sympathetic interest, of a friendly call, of a word of encouragement, a cheery neighborliness, an expression of confidence, renewed faith, a reassurance that Christ lives, that God's in His heaven and all's right with the world. Everyone may give lavishly of such gifts, out of the true wealth and Christian good will and Christmas joy, and be only the richer for the giving. Everyone should be alert to recognize where such gifts are needed, and be ready to spread this kind of Christmas cheer.—*Girlhood Days.*

A PARABLE

A PARABLE taken from a Jewish folk play, presumably "The Dybbuk," follows:

One day a certain old rich man, of a miserly disposition, visited a rabbi, who took the rich man by the hand and led him to a window. "Look out there," he said. And the rich man looked out into the street.

"What do you see?" asked the rabbi.

"I see men, women, and little children," answered the rich man.

"Again the rabbi took him by the hand, and this time led him to a mirror. "What do you see now?"

"Now I see myself," the rich man replied.

Then the rabbi said: "Behold—in the window there is a glass, and in the mirror there is glass. But the glass in the mirror is covered with a little silver, and no sooner is the silver added than you cease to see others but see only yourself."—*Ex.*

"RELIGION does not consist of being good; that is only a result. Religion is knowing God."

IT ISN'T far to Bethlehem town!

It's anywhere that Christ comes down

And finds in people's friendly face

A welcome and abiding place.

The road to Bethlehem runs right through
The homes of folks like me and you.

—M. S. Miller.

GOD SO LOVED

God Proves His Love for Us by Giving Jesus to Us

By D. BURT SMITH

Matthew 2: 1-12. The Sunday School Lesson for December 25

WE CANNOT separate Christmas from God's love. All sorts of love are taken for granted—parental love, whether human or animal or bird; marital love, wherever there is mating; divine love in all God's relation to His creatures. Rarely do we wonder why love continues; we know that it does and expect it to, and are shocked if it fails to keep going strong. It is news when there is a breach in human love that is supposed to be enduring. What would we call it if God's love toward us would suddenly cease? But it never has ceased, and we assume its continuance, though we often fail to acknowledge it and thank Him for it as we should.

Christmas has so many things in it that many of us are too busy, too pre-occupied with our own affairs, to think of God's love, which is back of the whole idea of Christmas, and without which there could be no vital meaning to Christmas. Christmas suggests thinking of Christ, turning our thoughtful appreciation to Him Who was authoritatively called "Jesus" and was angelically announced as "a Saviour who is Christ the Lord." Christmas, the birthday of Jesus, clarifies the believer's insight into the proof that God loves him by giving him Jesus.

Guided by a Star

How long after the birth of Jesus we do not know, but Joseph and Mary were living in Bethlehem when strange visitors came out of the East, saying they had been guided by a star to the place where they should find the Child. Their purpose was to worship Him, or to pay homage due from the representatives of one nation to a newborn prince who would later be king in another nation. These visitors were known as Wise Men in their far-eastern home. They were students of the heavens, and linked prophetic predictions with odd phenomena in the sky. The star which guided them in their trek to Jerusalem was considered miraculous. Its unexpected appearance startled them; they needed to act immediately in journeying with suitable gifts to the new-born king of the Jews. We know but little of these Wise Men; where they lived, their names, how many of them, how long their journey, and what became of them—none of these interesting facts can be known. Tradition and conjecture have been busy endeavoring to turn rumors about them into facts. But all we know is that, guided by a star, they left home and went to Bethlehem in Judaea.

Guided by Scripture

The star alone was not enough. The Wise Men knew no other guide, but they received direction from men who learned from the Scriptures "where Christ should be born." Without access to the

Scriptures the Wise Men received direction from them through persons who knew what the Scriptures tell of Christ. The way to Christ today is just that for many millions; the truth of Scripture about Christ is made known to them—this is the way of missions. Of course the Wise Men went to Jerusalem—where else would a king of the Jews be born? But nobody could tell them where the new king was. Herod—certainly he should know—was ignorant of such a birth and was worried about it. Was he to be supplanted, driven from the throne by some child of whose birth he knew nothing? Experts in the Scriptures (they were supposed to be experts) were ordered to search and find the desired information. They found it in Micah's prophecy, made report of their finding to Herod, and he directed the Wise Men to Bethlehem. Herod's assumed interest in worshiping "the young child" was part of a plot to get the confidence of the Wise Men so that he could learn from them about how old the child was. These Wise Men did not know Herod's intrigue and cruel selfishness. Nor did they know the Scriptures. They were not even informed that the Scriptures had been consulted. The friendly star again took up its place as their guide and led them to the house "where the young child was."

Guided by God

Back of the strange star seen by the eastern Wise Men, back of the prophecy in the Scriptures, back of the successful search by "the chief priests and scribes" was God, His love, His purpose, His plan. However, the only guiding of which the Wise Men were certain was by the star; Herod's direction to them was accepted as the word of royalty, which ought to be credible. They did not know what Herod

DAILY BIBLE READINGS

M. The Birth of Christ. Matthew 2: 1-12.
T. God's Gift to All. John 3: 16-24.
W. Manifesting Our Love. John 14: 15-21.
Th. Honoring God by Our Gifts. Mark 12: 41-44.
F. Sharing God's Gift. Matthew 28: 18-20.
Sat. God's Love for Us. I John 4: 7-16.
S. The Reign of the Prince of Peace. Isaiah 9: 6, 7.



THE STAR OF BETHLEHEM—Burne-Jones

had been told was in the Scriptures, or that God was back of it all. We see it—this wonderful story of how the first Gentile visitors to Jesus were led to Him—as a beautiful working out of the eternal plan of God's love. The Wise Men followed what guidance they had and found "the young child with Mary his mother." To them the child was the coming king of the Jews. They did homage to him as a crown prince of a great nation. They gave their rich gifts, products of their native land. They were discharging an official duty. We are not told that they saw in Jesus the Messiah of the Jews, the Son of God; though we like to think that they did. We have no intimation that they had any message about the Christ to tell; though we like to believe that they had. But they were under the guidance of God, even in their way of returning home. King Herod's orders were not obeyed, for they returned not by way of Jerusalem; they made no report to Herod. This whole story of the Wise Men grew out of the revealed truth that "God so loved."

THEN THIS

THE LAST lesson for 1938! Two quarters we studied the Life of Jesus as recorded by Mark in what is termed "the Gospel of Service." One quarter was given to the early leaders of Israel, an interesting and profitable survey of the traits and qualities, the successes and failures, of men and women whose life story is briefly related in the Old Testament. The last quarter has given us lessons to stir the conscience and stimulate reverence for God-approved ideals of character and conduct. The Ten Commandments as they fit the times when they were given to Israel, as they were honored and interpreted by Jesus for His day, and as they have authoritative application to our times, were reviewed. And then this—the climax of the year's study, the supreme evidence of God's ceaseless love for a sinful humanity. The Christmas lesson tells the greatest story ever told, the story of the birth of Jesus.

Our studies have introduced us to many notables; then this—the most notable person of the ages, Whose advent was unique, Whose life was humble, Whose work was world-influencing, Whose mission was to make salvation possible for all the world's people. Truly we must pause in the midst of our Christmas festivities to acknowledge the Christ of Christmas, Whose birth and name give significance to Christmas.

Ash Wednesday and Palm Sunday and Easter and Ascension Day and Whitsunday and Trinity Sunday and Advent Sunday, Memorial Day and Independence Day and Labor Day, and the Festival of the Reformation, and Armistice Day, and Thanksgiving, and then this—the birthday anniversary of our King, a royal festival of great joy.

To all these great days during the year we have responded with more or less zeal. But Christmas is the universal call to all classes and ages.

The Young People

By AMOS JOHN TRAVER, D.D., Frederick, Md.

THE INVESTED LIFE

I CORINTHIANS 12: 4-12, 27, 28

New Year is stock-taking time. There is usually a lull in business after the Christmas rush is over when this can be done. While trade is good there is no time for discovering just where one stands. Has money been made, or not? It is not enough to know that there is more or less money in the bank. The good businessman wants to know how much stock he has on hand. How does this compare with the amount he had on hand last New Year? He may have much more money in the bank than the year before, yet his stock may be so low that he will have to re-invest a great deal of his capital in re-filling his shelves. He must estimate profits, too. Considering both the cash on hand and the stock on hand in comparison with the report of the year before, how does the percentage of profit stand? Has there been much more business but less profit? Has there been too much left-over stock, unwisely bought? Has the selling force been alert and efficient? These and many other questions the good business man asks at the end of a year.

There are too many business men who do not take stock with care and regularity. We remember a country store that finally had to close. That storekeeper never could have told you whether he was making money or not. He took from the cash drawer and shelves what he thought he needed for his personal and family use. He was very much surprised when his creditors shut him up. He had been selling goods and the store seemed to be prosperous. He was not lazy. *He was always busy; too busy to take stock.*

Personal Stock-taking

Regarding our spiritual assets we are likely to fall into the same state as the bankrupt storekeeper. Because we are busy as can be, doing things, we easily neglect any check-up to see whether we are making *real* progress or not. Some of us might be angry if our loyalty to the Church and to Christ were questioned. Are we not rushing here and there to this meeting and to that? The list of committees and organizations to which we belong is impressive. We not only belong but we hold offices in most of them. Every evening is mortgaged to some meeting or other. We should like to think that our pastor might use us as an illustration of the kind of church members that delight his soul. No matter what we are asked to do, we never say No.

In I Kings 20 there is an interesting story of Ahab, the faithless king of Israel. The Syrian king Benhadad came against Israel in one of his customary raids and the Lord of Israel defended his people. Benhadad had boasted that the God of Israel was God of the hills, but not of the valleys. So God proved His might, and near the city of Aphek the Syrians were beaten in battle. Some of their leaders,

and among them Benhadad, found a hiding place in Aphek. They sent some of their number to Ahab pleading for mercy. Ahab, flattered by their plea, let them go. Then a prophet of the Lord compelled one of his followers to wound him and, dressing as though he had been in a violent fight, he waited for Ahab by the roadside. When he came by, the prophet stopped him and told him how he had been given charge of a prisoner of war and the penalty of permitting him to escape would be death. "But," he said, "as I was busy here and there, he was gone." Of course the king said he deserved death. Then the prophet, throwing off his disguise, told him he had judged himself.

The point in this story for us, is the word of the prophet, "While I was busy here and there, he was gone." It is possible to be busy about *very good* things and miss the *best*. The mere fact of being busy is not enough. So many folks think they are going about doing good when they are only going about. Many people think they can be the Lord's servants, busy about the Lord's service, without faithfulness to the services of the Lord. Work without worship is mere humanitarianism. *If we try to give to others without receiving from God we will one day discover that we have nothing worth giving.* We must not let ourselves become too busy.

Spiritual Stock

In making a personal check-up the Christian must discover resources back of the service rendered. These resources are in the field of motives. In the terms of business, *good will* is an asset comparable with material assets. Indeed the good will of a firm is often worth more than the sum of all its other assets. How much real good will is back of the service you rendered Christ and His Church this last year? Has love for Jesus Christ been a major motive of the year?

Standards

The business man has certain standards by which he judges the state of his success. We have such a standard in Jesus Christ. It was not the quantity of the service rendered by Jesus to His generation that decided the value of His life. *It was the quality of His service. Love inspired every move that He made.* He did not go from Galilee to Judea, or from Capernaum to Cana that love was not a major consideration. He did not stop to talk with one individual person that love did not guide Him. His gentleness, His understanding, His unlimited willingness to sacrifice for others, these are the items of real value in any estimate as to the effectiveness of His life. *The cross itself takes value from the love that there was crucified for us.*

If we go back over the story of 1938 in our lives we may well ask the question, How far was our life inspired by love? How far have we been Christlike? Have we done what Christ would have done in

our situations? Have we thought as He would have thought? The success of our year depends directly on the answer to those questions.

Shopworn Goods

It would be well to include in our investigations *the use we have made of the talents God has given us.* There was a certain man who pretended that he had done well by his master. He had wrapped up his master's talent in a napkin instead of investing it. He handed it back to his master just as he had received it, excepting for the tarnish of disuse. Was the severity of his punishment too great? Jesus did not think so. Jesus went out of His way many times to emphasize the sin of omission. *Failure to use talents is as real a fault as their misuse.*

In our scripture lesson Paul notes many of the talents that may be dedicated to the Lord. Each talent has its place in the plan of God. To fail to use *any* talent is to withhold *something* from God. It is to cheat God out of His own. We are accountable to God for the cultivation and use of our talents. The hours of practice on a piano or a horn, the hard digging in textbooks of mathematics and science, the essays written and rewritten, the ability to make money honestly, the house kept cleanly and efficiently for the family,—*there is not a task well done, that is worth doing, that may not be dedicated to the Lord! Every talent invested and increased becomes a potential asset for the kingdom.*

To neglect any talent is to allow it to become tarnished and shopworn. The longer the neglect the deeper the stain. As we look back through our year we must discover many unused talents. Now is the time to bring them out, polish them carefully and dedicate them to the Lord's work.

Body, Mind, Soul

In taking stock of ourselves there is another classification that may help us to make our check-up more complete. We may think of our *bodies*, our *minds* and our *souls*. The despair of the surgeon is the case that has been let go too long before he gets it. Our bodies are the temples of God. How does our present health-rating compare with that of a year ago?

As to mind, have we improved this past year? Do we know more, are we more alert in our thinking, can we solve problems more easily? It is so easy to take the *easy way* mentally.

Soul growth should also be an ideal for every Christian. Does the salvation won for us by Jesus Christ mean more to us this year than last? Do we have a deeper understanding and appreciation of Christ and His mission? Are we making progress in Christlikeness? We are to "grow in grace." *Minds may remain in a state of arrested development. Souls never do. If they are not growing, they are shrinking.*

To LEADERS: Topic date, January 1, 1939. Next, "Opportunities for Investing Life."

IN INDIANA

By R. H. Benting, D.D.

INDIANA has enjoyed a beautiful autumn. Sunshine was the order of the day, with few exceptions. This was not the best type of weather for those farmers whose wheat had been sown, but grass and corn and almost every kind of fruit ripened and the harvest is bountiful. (Prices? Not so good!) But Indiana had her politics! We refrain. The people have spoken and the majority will rule. The two-party system appears to have been vindicated in our state. There were several "upsets," but these are trivial when we compare them with such a state as Pennsylvania! Our Governor ordered all slot machines removed immediately after the election. The press reported this as the pledge made previous to the election, and the Governor seems to be in earnest.

Bethany, Indianapolis

The mission was begun fifteen years ago, when the men of St. Mark's Brotherhood of this city canvassed the sections lying approximately one and one-half miles to the south of St. Mark's Church, reported the results to the mission committee of the synod, and promised liberal support in man-power and means. The Rev. Coy L. Stager, pastor of Mars Hill, Indianapolis, became the first pastor. The Rev. Frank Ulrich became the second pastor. A new house was erected to serve as a temporary chapel. The Rev. J. Luther Seng became the third pastor, in 1928. Under his leadership the new church was erected in 1936. The synodical mission board agreed to pay \$600 per year for a period of five years as an interest grant on the indebtedness. The Board of American Missions loaned \$4,000 without interest and accepted a second mortgage in order to permit a first mortgage to be negotiated. Assistance is still continued toward the salary of the pastor, but in 1939 the church is to become self-supporting. This they have agreed to do. Membership is reported at 315 confirmed and 252 active and communing. Many former members of St. Mark's have transferred to Bethany, and the future of the church appears to be assured. This mission church might serve as a good example when the cause of Church Extension is advocated.

Bethany has expanded in the direction of acquiring a lot situated adjacent to the present church site, for the purpose of ultimately making the same the "Seat of the Manse." A successful mission church whose pastor boasts three healthy children, ought to be giving consideration to the possibility of erecting a "Manse."

Bethel, Cicero

A rural church with a building in a small town. The Rev. G. Ernest Mullen-dore observed the fifth anniversary of his installation October 16. It was an occasion for rejoicing, for the new church had been redecorated at a cost of \$750—and the Loyalty Sunday offering was \$860. This left a "nest egg" for the suggested pipe organ fund. The church is entirely free of debt. The church regularly raises the apportionment in full. Three smaller con-

gregations of the Cicero Parish have united as Bethel Church of Cicero. "In union there is strength." Mr. O. K. Jensen, associated with an important office in the state house, treasurer of Mulberry Home, a delegate to the recent convention of the U. L. C. A. at Baltimore, is one of their enthusiastic and loyal members. "What hath God wrought!" And may we mention that this parish systematically increases the salary of their faithful pastor? That's something! Hearty congratulations!

A Golden Wedding

In Elkhart, where this synod was so royally entertained in May 1938, the Rev. Dr. J. Daniel Brosy and Mrs. Brosy were given a surprise on the occasion of the fiftieth anniversary of their marriage. At the close of the mid-week Bible hour they were escorted to the social rooms to the strains of the wedding march to find a great throng of people and waiting tables.—according to a report in "The Synodical Bulletin." Dr. S. T. Miller was toastmaster. The Rev. and Mrs. Paul M. Brosy and daughter of Goshen, son of the happy pair, beloved daughter-in-law and dearly loved granddaughter, were "among those present." Suitable speeches were made and beautiful presents were given the beloved pair. Dr. Brosy has been pastor of this important congregation since 1916.

Vincennes

We think of George Rogers Clark and the memorial erected to his memory. Others think of the home mission known as St. Paul's Lutheran Church, Grover C. Leonard, D.D., pastor. The mission church has been served for the past twelve months by this former missionary to Liberia, and his wife (also a former missionary), together with St. Peter's, Newberry, and Zion's, Monroe City—rural churches. On the evening of November 10 an anniversary dinner and service were arranged in honor of Luther's Birthday. The writer was the special speaker. Dozens of representatives from the three small congregations assembled in the temporary building owned by St. Paul's, Vincennes, and the evening was made a happy and spiritually blessed occasion. We came away, after enjoying the night's lodging at the missionary's home, convinced that some of our home missionaries have undertaken Herculean tasks and that they merit equal praise with that bestowed upon foreign missionaries. Among those present were the widow of the late Rev. J. V. Sappenfield of Petersburg, her five daughters and two of her three sons.

They Pledged \$1.00

These men! Synod adopted the recommendation of the Brotherhood, that the men's contribution toward the support of Mulberry Home be fixed on an average of \$1.00 per male member of the congregation. This does not include support of the Brotherhood treasury and the dues to the national organization. Where no men's society is in existence the church council carries the responsibility for the collection of this minimum amount, which is necessary for the support of the current expense budget of the Home. Men of the synod, are you attending to this collection?

First Church, Indianapolis

the Rev. Arthur L. Mahr pastor, liberally subscribed to beautify the church. Pointing was done to preserve the dignity of the exterior of the church, decoration was done in chaste and churchly colors, new carpets and new chancel furniture were purchased—and the building impresses one as being restored to the "glory of God's Holy Name." This historic church is situated opposite the \$12,000,000 War Memorial Plaza. Miss Grace Day is the parish worker, and her ceaseless activities in the neighborhood have brought many children of the unchurched into the Sunday school. Miss Pauline Rebecca Roes is rated among the few "best" organists and choir directors in the city.

St. Mark's Challenges

the men of Marion County to continue their efforts to fill the church to capacity. They almost succeeded on October 30, when a joint service and several massed choir anthems attracted a large attendance. Or was it the name of the speaker, E. Clyde Xander, D.D.? A great forward movement was noted among the United Lutherans of the city and adjacent towns. Come again in 1939—we challenge you men to fill the church!

At Bethlehem

September 29 found an eager throng in Bethlehem, Indianapolis, awaiting the prelude and the processional that introduced the special Anniversary Service for Indianapolis and vicinity. The "vicinity" included Whitestown, Cicero, Middletown, Anderson, Muncie, Terre Haute and several other suburban sections of the Indianapolis Lutheran Ministers' Union. These pastors have "a way with 'em"—and this is the "way" pointed out in Acts. Bethlehem was a fitting place for this gathering. Beautiful were the anthems sung by the choirs of First and Bethlehem churches of Indianapolis. Most fitting were the brief introductory sentences spoken by the Rev. Allen K. Trout, pastor of Bethlehem.

But the "Spirit of Bethlehem" hovered over the vast audience when Edwin Moll, D.D., pastor of Luther Memorial, Madison, Wis., delivered his masterful address. He spoke on "Five Touches" of Jesus—transmitted through the instrumentality of the "consecrated souls." He suggested in a rather pointed question, "Have you ever been taken for Jesus of Nazareth?" His interpretation of the "image" on a "five-dollar gold piece" or a "British sovereign" was convincing. "Whatever the apparent image may be, it is 'an optical illusion.'" For the "true image is the *you*!" That piece of money is yours. Now you determine its use, for it is now a part of you. His illustration of the "heap of useless rubbish" consisting of discarded bags of gold before a "certain gate," because the "bank" where the coin should have been exchanged for "the coin of the realm" is "in the earth below," caught the people in breathless silence on the edge of their pews—and every hearer left convicted that Dr. Moll told the unvarnished truth when he suggested "those rubbish heaps before that certain gate probably will contain much Lutheran coin." We were brought back to "Bethlehem" and when we left

the beautiful church and looked up to the shining stars, little was necessary to perfect the illusion that we were in "David's city," and that the "Little Lord Jesus" lay "asleep on the hay."

Indiana University

has received seven confirmed and active communicant members from St. Mark's, the writer's church. Having opposed the erection of "altar against altar" when three times president of Indiana Synod, the writer was particularly anxious to learn whether the Missouri Synod pastor would "measure up" to the trust imposed upon him—from this writer's viewpoint. Just the other day a letter from one of "my boys" stated that they were invited to attend worship, partake of the Lord's Supper—and, generally, "are you sure that you told me the truth when you suggested that this was a Missouri Synod church?" We are concerned about those "seven." They will either attend that most progressive Missouri Synod church, or the Episcopal Church in Bloomington. But if they clamor for attention, this writer will personally go there to conduct services once per month. The enclosed leaflet of the Lutheran pastor with announcements for the week, however, apparently proves that no concern need be indulged. The "Lutheran" will be receiving what he expects!

NORTHERN ILLINOIS NEWS

By the Rev. Walter E. Koepf

It is unanimously agreed that the most pragmatical and helpful enterprise ever to be attempted in this part of the state was the *Pastors' Institute held in Trinity Church, Mt. Morris*, Dr. C. H. Hightower pastor, November 2. Only two men were missing, the Rev. J. E. Dale of Oregon, who was called to Pennsylvania because of the death of his father, and the Rev. Carl Satre of Lena, who was attending classes at the University of Chicago, where he is studying for his doctorate. To offset this we had four visitors who benefited by this unusual experience: the Rev. C. Pieper of Lena, the Rev. H. J. Lee of McConnell, the Rev. H. Rubenstein of Toledo, Ohio, and Dr. A. G. Weng, president of synod.

Dr. W. H. Greever was our guest speaker and teacher. The meeting was conducted as informally as possible, with Dr. Greever occupying a large pulpit chair in the center aisle of the church with the rest of us gathered around him, like children gathered around their father in the family circle. Before dinner we discussed "Personal Relationship to God" and "Sermon and Subject Matter for the Day." After dinner we continued with "Discipline" and "Practical Problems of the Church." Every man present felt uplifted.

Inasmuch as Dr. Weng could not be with us at our Fall Conference the following Monday, he asked for the privilege of the floor to bring greetings from synod. Dr. Weng told how these Pastors' Institutes are being received throughout our Church and the splendid note of co-operation that is being manifested on the part of the men, who everywhere attest to the wonderful

benefits that are being derived from them. About the most encouraging part of Dr. Weng's greetings was when he told that the present trend in the Illinois Synod is an upward tendency toward the restoration of pastors' salaries to the pre-depression level. Several churches have already increased their pastor's salary and in one case the increase was as much as \$600. In every case these increases came voluntarily on the part of the congregation.

The Fall Conference

November 7 our Conference gathered in St. Paul's Church, Oregon, the Rev. J. E. Dale pastor, for our fall meeting. The Communion Service started at 9.30 o'clock, in charge of the officers, and the sermon was preached by the Rev. Otto Boening of Chadwick, Ill. Forty-three pastors and lay delegates communed.

After the service the president of conference, the Rev. Carl Kammeyer of Polo, called the meeting to order. Because of the lateness of the hour and the importance of the speaking program it was moved and passed that all business be dispensed with until the afternoon session in order to give all the time to the speaker, Dr. J. O. Evjen and his paper, "Hymnology and Liturgy." This was extremely interesting and educational as well as his afternoon paper: "Present-day Trends in Theology."

All the officers were re-elected with the exception of the president; the Rev. J. E. Dale of Oregon was elected to replace the Rev. Carl Kammeyer.

Dr. Rudolph Schultz, president of Carthage College, and Dr. P. H. Stahl, superintendent of Nachusa Orphanage, brought greetings and gave encouraging and optimistic reports of their institutions.

The two clergy delegates from the Northern Conference to the United Lutheran Church Convention in Baltimore last October, the Rev. Harold Bernhard and the Rev. Albert Keck, gave their reports just as the meeting adjourned.

Northern Conference Brotherhood

held their annual banquet and meeting in the Pearl City Parish House, November 14. The invocation was given by the Rev. J. E. Dale and a very fine dinner was served by the ladies of the church. Mr. Gerald Powers served as toastmaster and did a very fine job. Dr. F. W. Otterbein of North Austin Church, Chicago, was the speaker, his subject being "Today's Call to Christian Men."

The following officers were elected for the year: President, Mr. Leroy Thummell of Sterling; vice-president, Mr. Ralph Young of Oregon; secretary, Mr. Herman Eykamp of Mt. Morris; treasurer, Mr. Harry Moore of Dixon. These men were inducted into office by the newly-elected president, the Rev. J. E. Dale.

Jewish Missionary Heard

During the period November 1-21 inclusive, the Rev. Harry Rubenstein, Jewish missionary of Toledo, Ohio, carried out an itinerary in the Northern Conference of Illinois, visiting nineteen churches and delivering twenty-two addresses and talks—from the pulpit, to the Sunday school, Women's Missionary Societies, Brotherhoods, and special meetings.

It was through the endeavors of the president of the conference, the Rev. Carl Kammeyer, who arranged the schedule of the itinerary, and the co-operation of the pastors that success was assured.

Missionary Rubenstein carried out the educational phase of the two-fold program of Jewish Missions—to the Jew by witnessing to them of the Christ, and supplying them with Christian literature, and to the Church by creating a Christian attitude toward the Jew, by pointing out that the Jews were an instrument in the hands of God to bless and enrich the Christian people through the means of grace, the Word; and the Church and its sacrament (the Bible and the tabernacle, with its services, as a picture of the Church). He was heartily welcomed in the churches, and the people expressed their appreciation of his message. The fact that contributions were made voluntarily is indicative of the spirit in which the message was received. The visit of the missionary created a lively interest for Jewish Missions and a better understanding of the Jew in these days when it behooves Christians to manifest a more sympathetic attitude toward the Jew.

The Anniversary Appeal

This conference rides the crest of actual accomplishments and things done for the Anniversary Appeal in the whole Illinois Synod. Trinity Church, Mt. Morris, with Dr. C. H. Hightower pastor, was the first church on the territory to report a completion of the Anniversary Appeal campaign. \$200 more than the quota is subscribed with half of the amount in cash. The set-up of the Board was used in this campaign with certain modifications to meet local conditions. Pastor Hightower had a fine committee under the chairmanship of Mr. O. A. Hanke. Many other churches are doing splendid work along these lines. Because of local conditions many had to postpone their campaign until after the first of the year, but regardless of the method being used and the time of approach, the fact remains that the Northern Conference leads the Illinois Synod in actual money pledged and raised.

The young people of the Luther League of Trinity Church, Mt. Morris, were the hosts to groups of Leaguers from several churches of the Northern Conference at a Hallowe'en party on October 31. The purpose of the meeting was two-fold: it was an opportunity to have a good time, and it was meant to draw the young people of the church into closer relationship. Both these purposes were served. More than two hundred young people were in attendance.

First Church, Mt. Carroll. The Rev. E. C. Dolbeer was installed by the president of synod, Dr. A. G. Weng, on the night of October 16. Several carloads of people from Villa Park, Ill., drove down for this service and many from this area attended. Mr. and Mrs. Dolbeer are now comfortably settled and are thoroughly enjoying the work at Mt. Carroll.

"THE ONE who is confident of his own purity of purpose and aim can be strong amid attacks of injustice and misrepresentation."

GOLDEN GATE NUGGETS

By William E. Crouser, D.D.

THE ELECTION is over and the ingenious plan that offered thirty dollars every Thursday to every citizen over fifty years of age, by verdict of the electorate, has gone into a state of innocuous desuetude. With it has retreated the hopes of thousands of aged people who contributed out of their meager funds to set up the fantastic scheme. Its defeat, according to the financiers, saved the state from being precipitated into financial ruin.

It is the general opinion that the newly elected Governor will issue a pardon to Tom Mooney, who has been confined for more than twenty years in San Quentin Penitentiary for his alleged part in bombing a parade in San Francisco. The Supreme Court of the United States recently refused his appeal, and so the case entered largely into the politics of California.

Two years have passed since the world's longest overwater span was thrown across the Bay from San Francisco to Oakland. In that time approximately 17,800,000 vehicles carrying 39,160,000 persons have crossed. This traffic has been so successfully handled that there have been but 106 accidents, a very few of which have been serious. The income from the toll received amounts to more than \$9,500,000.

From this gigantic bridge a wide roadway has been constructed to Treasure Island, the magic isle where magnificent buildings are rising to house the Exposition that will open in February. The things that modern science can do with little effort would make our grandparents shake their heads in incredulity. A committee composed of ministers and laymen is arranging for a Lutheran Day, or Days, sometime in July.

Since my last communication two conventions of more than ordinary importance have been held in this vicinity.

The Luther League

of Northern California met in St. Michael's Church, Berkeley, of which Dr. Earnest A. Trabert has been the popular pastor for twenty years. Saturday afternoon, November 5, representatives of eleven Leagues, numbering more than 150, arrived, and in the evening sat down to a well-arranged banquet under the direction of the ladies of the Missionary Society. The banquet speaker was the Rev. W. J. Ruehle, pastor of Grand Lake Lutheran Church, Oakland. The address was pervaded with a spiritual tone of high quality and the appeal was toward objectives of a permanent type.

The district set a record for itself, and for other districts as well, when the treasurer reported that every League had paid its dues in full and that all obligations of the district were met. It was announced with great enthusiasm that the district would not only pay its quota towards the Medical Center at Konnarock, but would make a special gift also. The Pocket Testament League was given careful consideration, and efforts will be made to push this phase of the League's program. The delegates went home from the convention with the avowed determination to secure at least twenty-five new subscribers to *The*

Luther League Review. A group of very enthusiastic leaguers from Southern California was present and "rooted" for the national convention in Long Beach next July. Already the Leaguers of the North are saving their money and organizing groups in carloads for the convention. What a magnanimous thing it would be for the churches to finance these trips for their young people! That it would prove a paying investment has been demonstrated again and again.

The young people from the First Church of Sacramento once more won the "Skit Cup" for the best dramatic presentation. This is the sixth time they have done so. They also carried off the perpetual trophy for the highest percentage of attendance. This award has for the past six years been in the hands of the League of the First Church. Last year it belonged to the League of Grace Church, San Jose, they having won it at the convention in the First Church, Sacramento, when the League of the First Church was by constitutional provision out of competition. The Banner Point Plaque was awarded to the League of St. John's, Sacramento, for the highly efficient way their program had been conducted during the year.

Four new Leagues joined the district during the year. Sunday morning the delegates attended the Sunday school and worship in St. Michael's Church. The sermon was preached by the pastor, who was assisted in the conduct of the worship by the Rev. Clarence F. Crouser of the First Church, Sacramento. A closing business session was held in the afternoon at the close of which the Rev. Orval Awerkamp of Grace Church, Richmond, the League adviser of synod, installed the newly elected officers. It was the regret of all that Miss Emilie Waggoner of the First Church, Sacramento, the popular and successful president, declined the nomination for reelection. The following will have charge of the affairs of the district for the ensuing year: President, Theodore Strutz, St. John's, Sacramento; vice-president, Vincent Dell Ergo, St. Michael's, Berkeley; secretary, Mildred Neilson, St. John's, Sacramento; treasurer, Barbara Green, Grace, San Jose.

The next convention will be held in St. John's, Sacramento, of which the Rev. Henry Opperman is the successful and popular pastor. It is certainly a great joy to mingle with this crowd of wide-awake young people, to listen to their "pep songs" and their enthusiastic speeches, and to witness their solemn acts of holy consecration to the program of the Master.

The Northern Conference

of the California Synod held its annual convention in Bethel Church, San Jose, November 15 and 16. Bethel congregation was organized more than forty years ago; the Rev. Emil Meyer has served as pastor for more than thirty years. Under his direction, and partly by his own hands, the parish house was built. Later the neat church building was erected, and still meets the needs of the congregation.

The convention sermon was preached by the president, the Rev. Henry Opperman of Sacramento. The secretary, the Rev. Adam Schreiber of Sanger, was liturgist. The Sacrament of the Altar was admin-

istered to the delegates to the Conference convention and also to the delegates to the Women's Missionary convention which was in session in the parish house.

Most of the afternoon was given to the discussion of Evangelism—its methods of application and the difficulties in the way. A sense of sadness pervaded the assembly because of the death of Dr. August Pohlman, whose ministry in California bore such precious memories. It was the unanimous opinion that the work so nobly begun and so effectually executed by Dr. Pohlman should be continued. The synodical committee was urged to secure the ministry of someone who could do this, and the committee is now seeking for the man, or men, who will be suitable for this important work.

Poor Distribution

It was announced that in one county of the section of California covered by the Northern Conference, out of a population of nearly 26,000 there were less than 1,000 Protestant church members; and that in another county of more than 12,000 there were 150 Protestant church members. The area covered by the Conference embraces a population of more than 3,000,000. Of these there are not quite 200,000 Protestant church members, less than 600,000 Catholic population, and about 81,000 Jews. That means that more than 2,000,000 people within our area are our own legitimate subjects. In a period of fifteen years our population has virtually doubled, and during that time there has not been one mission established by our Church. The number of communing members in the congregations of conference is 326 less than reported fifteen years ago. It is quite apparent that our present set-up is not going to meet the situation. The Protestant churches in this area are defeated unless the Protestantism of America rallies to their support. We have been struggling to hold out against mighty and tremendous odds, but we cannot do it forever. A surrender of this area will release the organized forces of paganism and crass materialism, the impact of which the Christianity of America will not be able to stand. Once more we lift our voices above the strife and call for help.

Every Sunday morning, just before entering the chancel, the pastors of the California Synod pause long enough to make earnest prayer for the definite object that the Committee on Evangelism is recommending for the day. They did this all last year and are doing it again this year.

The Conference banquet was held in the spacious social rooms of Grace Church. The delegates to the Baltimore convention, namely, the Rev. Henry Opperman, Dr. Earnest Trabert, Mr. William B. Scheehl, and Mr. H. A. Bedau, gave interesting and informative reports of the convention. Mr. C. F. Noel, a delegate to Baltimore from the Southern Conference, also spoke.

The second day was spent in the discussion of pastoral problems under the direction of the Rev. Robert Romeis of the First Church of Fresno, and in the consideration of our Home Mission problems under Dr. Trabert. The Rev. Francis Pryor of the First Church, Oakland, led the discussion on Educational Problems. Matins were conducted by the Rev.

Clarence F. Crouser of the First Church, Sacramento.

All the pastors of the conference were present. The guests included the president of synod, the Rev. Howard A. Anspach of Phoenix, Ariz.; John E. Hoick, D.D., of St. Mark's, Los Angeles; the Rev. Henry I. Kohler of Bethany, Los Angeles; the Rev. Clifford B. Holland of St. Paul's, Santa Monica; the Rev. Erwin Vosseler of Trinity, Longview, Wash.; and the Rev. M. H. Geissler of Texas. Upon the adjournment of conference the Home Mission Committee of the synod went into session to struggle with the applications for aid from the missions of synod. Following this, the Executive Committee of the synod spent the first half of the night shielded from the view of the curious as they adjusted the delicate matters of administration.

FLASHES FROM FLORIDA

By W. E. Pugh, D.D.

CHURCHES in Florida are inclined to say that each parish is as big as America. From many states visitors come to this state in increasing numbers every winter. Florida congregations feel the responsibility that this circumstance thrusts upon them. Especially in South Florida larger church buildings have been erected than the local congregation needs in an effort to provide facilities for visitors. Logically, such a situation opens the way for appeal to the visitor for assistance in providing and maintaining such facilities. And this is just what the tourists do each year to such a gratifying extent. For it all Florida pastors and people are deeply appreciative and grateful.

In latest reports coming from Florida parishes, at the beginning of another tourist season, this sentence is repeatedly written: "Many tourists are returning each week and their attendance at Sunday school and church reminds us that another tourist season is at hand."

Resignations

Three resignations of pastors within a few weeks' time bring the difficult problems of supply until a new pastor can be called and the selection of men whom the Lord would have fill pulpit and parish in His service.

Having served as its pastor for eleven years, in early October the Rev. Theodore K. Finck relinquished the parish of Trinity Church, St. Petersburg, to accept the call of the Parish and Church School Board to join its editorial staff. Until a pastor is secured, William E. Wheeler, D.D., member of the Lutheran Synod of Kansas, is serving as supply.

C. R. Botsford, D.D., has resigned the pastorate of the First Lutheran Church, DeLand, but continues as supply of St. John's Church, Weirsdale, one of the two rural Lutheran churches in Florida. A further casualty was suffered by the Synod of Florida when the Rev. J. Lester Link, after a four-year term of service, relinquished the Church of the Resurrection, Daytona Beach, to accept a call to the Church of the Redeemer, Bristol, Tenn. Dr. C. E. Gardner, member of the Synod

of Indiana, and Dr. W. L. Guard, member of the Synod of Ohio, are rendering a fine service in supplying the vacant pulpits at DeLand and Daytona Beach.

Reformation Observance

St. John's Church and Trinity Church, Jacksonville, the Rev. C. F. H. Krueger and W. E. Pugh, D.D., pastors, respectively, joined in observance of the Reformation Festival in a service held in Trinity Church Sunday evening, November 6. Dr. J. W. Ott, missionary of the Board of American Missions, stationed at present in Jacksonville, delivered a timely and forceful sermon.

Holy Trinity, Miami, the Rev. Paul G. McCullough pastor, and the two Augustana Lutheran churches in Miami and the Evangelical and Reformed Church of that city joined in observance of the Reformation on October 30. The service was held in Holy Trinity Church and the sermon, described as most thoughtful and inspiring, was delivered by the Rev. William E. Fox, pastor of our First United Lutheran Church, West Palm Beach.

In the Florida Synod there is a gathering together of the various branches of the great Lutheran Church. In its congregations are represented a wide variety of tongues and languages, races and nationalities. In the parish in which the writer serves there are English, German, Swedish, Norwegian, Danish, Finnish, Swiss, Russian, and Welsh. No doubt the same may be said of other parishes in Florida.

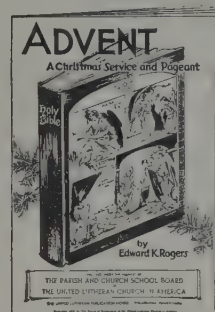
Good Feeling Reigns

Such was the headline with which a local newspaper reported a recent meeting in Jacksonville held in the German-American club house. As a gesture of friendship and an evidence of the good will that was believed to exist in the city between these two groups, the German-American and Jewish, the club had invited all Jewish organizations to be its guests. At this meeting rumors of the presence of animosity among and between Jews and German-Americans living in Jacksonville were scouted as altogether untrue and many expressions of regard were made by each of the groups for the other. The ill-treatment of the Jews by the German government was of course what started it all. But a Jewish rabbi said: "We want you German-Americans to know that not a Jew suspects at any time that German-Americans are responsible for this situation in Germany, or has sympathy for it." An outstanding, upstanding German-American said: "We are not responsible for where we were born, but we are responsible for what we make of ourselves. We do not approve of what is going on over there. Let us be fair and not listen to every rumor we hear. Let us band together so that what is going on in other lands cannot happen here." A Jewish citizen said: "To us Jews two things are uppermost in our minds: the job of lending comfort to harassed people abroad, and ridding our ranks of communists. Likewise, the German-Americans have the job of keeping bund organizations out of Florida. We have a great constitution. Let's protect it."

New Christmas Service and Pageant for the Sunday School

ADVENT

By EDWARD K. ROGERS

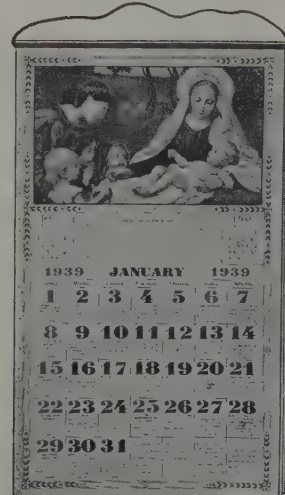


A complete program with familiar hymns, service, prayers, Scripture reading, and pageant to be presented by the Sunday school. Hymns are also provided for the Primary department. The pageant consists of nine scenes which lead our thoughts through Messianic prophecy, the birth of Jesus, and the place of Jesus in the home today. It may be produced with simplicity in a church or with much preparation in a parish hall. There is a large amount of Biblical material in the text of the pageant. There are eighteen characters but these may be increased if so desired, or decreased by having some persons represent two characters.

This is an effective, impressive, Biblical, churchly service, and should be given reverently and with preparation.

Price, 8 cents a copy; 60 cents a dozen; \$4.00 a hundred.

CHURCH YEAR CALENDAR — 1939



The calendar retails at 30 cents.

PRICE AND PROFIT LIST

Number	Cost *	Sell	Profit
5	\$1.25	\$1.50	\$0.25
10	2.30	3.00	.70
25	5.25	7.50	2.25
50	9.00	15.00	6.00
100	17.00	30.00	13.00
200	32.00	60.00	28.00
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500	70.00	150.00	80.00

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THE UNITED LUTHERAN PUBLICATION HOUSE

1228-1234 Spruce St., Philadelphia, Pa.

CALIFORNIA SUNBEAMS

By John A. M. Ziegler, Ph.D., D.D.

THE WEATHER and taxes are always popular subjects for discussion. The fore-caster predicts a long, cold winter for California. As yet there has been no rain to speak of in the south land. A slight freeze in several sections called out the smudge pots in the orange groves. Vegetable growers also speak of slight injury to winter crops of peas, etc. The beauty of it is, however, that a new vegetable crop is started the next day, or the following, so that the gardeners suffer but little loss.

The Los Angeles downtown department stores are already decorating and advertising for Christmas. Do you realize what an all-year balmy climate means to farmers, factories, and merchants? No delay on account of snow and frozen pipes. That is one of the reasons that factory and manufactory institutions are eager to get a foothold here while getting is good.

Three Great California Projects

deserve more than passing notice. The first has much to do with the ever increasing lure of California. It is the completion of the thirteen-mile tunnel through the San Jacinto Mountains, that will carry water from the Colorado River to the Metropolitan Water District of Southern California. The aqueduct, sixteen feet in diameter, has a length of 242 miles from Parker Dam, the distributing point for the water released from the Hoover-Boulder Dam, not including the many miles of laterals to reach the thirteen district cities to be supplied. Altogether there are thirteen tunnels with a combined length of 108 miles. The project has taken six years thus far, and will be completed by July of next year. The outlay is \$220,000,000. The furnishing of irrigation and flood control water to Imperial and Coachella valleys is also nearing completion. Altogether, it is the greatest water supply system that has ever been undertaken.

The next great enterprise, as great as that of the Metropolitan Water System, if not greater, is the Palomar Observatory to house the 200-inch telescope that is being completed through the California Technical Institute at Pasadena. There are already two other domes on Palomar: one housing the eighteen-inch Schmidt telescope; the other, to house a forty-eight-inch Schmidt, in the near future. These two will be finders for the greater 200 eye that is to be installed. Everything is nearing completion for the setting of the priceless disk. The telescope itself will weigh 1,000,000 pounds. To transport these thousands of tons of steel for the construction of this mammoth sky gazer, has required technical skill and engineering ability of a superior character. What a soul-thrilling experience awaits future visitors to the 7,000-foot top of Mount Palomar! When you come to the convention of the Luther League at Long Beach next July, let's roll along to the mountain look-out.

Speaking of the Luther League—that suggests the enthusiastic meeting of the District League, Sunday afternoon, November 20, in Trinity Church, Long Beach. They are getting up steam for the great

convention. Not less than 300 Leaguers were present from nearly all of the churches in the district. An inspiring program was carried through. The principal speaker was Mr. John C. Polonsky, Expert Advisor to the Russian Government for the Five-year Plan. He spoke on the theme, "The Church in Russia." After describing conditions that existed in the Greek Catholic Orthodox Church as ostensible ground for the starting of the Russian Atheistic propaganda, he described in an illuminating way the confused mental attitude of many of the younger atheistically instructed pupils. He told how, in conversation with a young woman atheistic organizer who expressed astonishment that he, a university graduate conversant with scientific thought should still believe in God—when he put to her the pointed question of the hereafter, if there were no God, she replied, "I wish I knew." There you have the whole problem of Russian Atheism. Their scheme may seem to flourish for a season, but the divinely implanted sense of need for God and for the reality of a future life of blessedness, though crushed to earth, will rise again.

The third great enterprise is the *Golden Gate Exposition at San Francisco in 1939*. But that is not within our preserve. The pre-view of it is so striking, however, that we dare say a word about it from time to time. It promises to be the most magnificent display yet put on in America, fine as all the others have been. I may not be an expert on expositions, but the fact that I was present at the closing days of the Centennial Exposition in Philadelphia in 1876, when Grant touched the button that brought the great celebration to a close, may entitle me to say a word sometimes. My friend Crouser will understand.

And this suggests the increasing development of a united California. The time can readily be recalled when Los Angeles and San Francisco and San Diego held little in common. The two larger cities were virtual rivals, and Los Angeles sometimes claimed that they had all the alluring advantages that the more southern city claimed for herself—hence, to tourists, why visit San Diego? All this is materially changed. Each of the three, as well as the innumerable inter-urban cities surrounding their larger associates, are beginning to realize in a practical way that we all stand or fall together: Each one is venturing a good word for the other. Of course, I assume that my particular locality is the best—but some others may be better.

Lutheran Co-operation

I count it a special privilege to have listened in on the broadcast sermon, Sunday afternoon, November 20, by Dr. Maier of St. Louis. Many of THE LUTHERAN's readers may have done the same. It was a masterful and touching appeal to the home, based on the blessing that was brought to the home of Obed-edom through the presence of the ark. And this from an outstanding preacher of the Missouri Synod. The same sermon might have been preached acceptably in any Lutheran Church in the land, irrespective of synodical connection.

There are differences, I know—differences that need amicable adjustment—but

such is the urge in my heart—and it increases as the days are shortening—the urge that I may live to see the day when all Lutherans in America shall at least co-operate: if not in actual union, then in inter-synodical fellowship, as equals among equals. And this is possible: more, it is a coming reality—possibly not in my day, but within the lifetime of some that read these lines.

THE VOICE OF CENTRAL ILLINOIS

By the Rev. Edwin J. Johnson

AMONG THE activities of interest among our men is the Lutheran Brotherhood. In many instances the work is not pronounced by either numbers or outstanding achievements, yet we feel greatly encouraged by the interest of the man-power of the Church. One brother made the remark that his congregation always had difficulty in caring for the finances of the church or raising the apportioned benevolence, but with an active Brotherhood he felt assured that it would be done this year. Another thing the Brotherhood had accomplished in that congregation was to encourage the men to attend services.

Montgomery County has been blessed with a fine group of Brotherhood men, representing seven congregations. This was in evidence October 20, when they held their annual meeting in Zion Church, Litchfield. About one hundred men were present. After a fine banquet, a splendid program was enjoyed in the church auditorium. Mr. C. I. Fleming was chairman. Dr. K. E. Irvin, pastor of the Beardstown congregation, gave an inspirational address on "The Good Points of a Man," stressing consecration, sacrifice and service. Special music and singing were there in good measure by youthful artists. Reports of the U. L. C. A. Brotherhood convention at Baltimore were given by Mr. Louis Woltmann and the writer. Dr. H. A. Leader, pastor of the church, proved a genial host. Next year this group will meet in St. Mark's Church, Nokomis. We reached out to include the brethren of the St. James Brotherhood at Vandalia, and they with their pastor, the Rev. Paul Bollman, were happy to join with us.

The twenty-third of October found many of the brethren of Central Conference gathered with one accord in the First Lutheran Church, Decatur, in annual convention, the Rev. Carl Empson pastor. The convention was opened by President H. A. Englehardt of Champaign. The president of the Illinois Brotherhood, Mr. E. H. Anderson of Oak Park, Ill., was on hand to give the folks a good address. He is an energetic young man who has shown great interest in the work. Reports were also given by the delegates to the U. L. C. A. Brotherhood convention at Baltimore, Louis Woltmann of Nokomis and the writer. One outstanding feature was the appearance of the children from the Nachusa Children's Home in a pageant, "The Cross in the Midst of the Year." This was exceptionally well rendered by twelve of the older children, and it was well received. Our good superintendent, P. H. Stahl, D.D., spoke briefly about the work

of the Home. At the close of the pageant, the Rev. Carl Empson, pastor of the church, presented a "Mix-Master" to Dr. Stahl for use in the Home at Nachusa, and \$7.00 in cash, the gift from three of the Women's Missionary Societies of the First Church. The convention chose as its officers for the next year, C. I. Fleming, president, of Litchfield; John Schindler of Hillsboro, vice-president; John Frye of Decatur, secretary; Albert Lipp of Mt. Pulaski, treasurer.

In the Parishes

October 23 *St. Mark's congregation at Nokomis* was host to the children from Nachusa Home, with Dr. P. H. Stahl, the superintendent. They gave their pageant, "The Cross in the Midst of the Year," to an appreciative audience. A bountiful dinner was served in the church parlors, after which the Nachusa folks journeyed to Decatur for the Brotherhood convention. *St. Mark's* congregation had gathered nearly 400 quarts of canned fruit and vegetables for the Home and \$16 in cash. The ladies of *St. Mark's* prepared three bushels of homemade cookies which were sent to the Home for Thanksgiving. At its last meeting, *St. Mark's* Brotherhood adopted the sponsorship of a Boy Scout Troop. This is a live organization and has done much to promote the work of the church.

The work in the *Liberty Parish* is progressing in healthy fashion. The Rev. M. D. Kilver is the pastor. Two weeks ago twenty-two young people were confirmed in the Mendon congregation. A Candlelight Service, based on the booklet, "Confirmation Candles," was used. This is the largest number ever received at any one time. With three congregations, the pastor is kept exceedingly busy, but has been encouraged by unusual interest making for progress.

Trinity Congregation, Macomb, recently became vacant when the Rev. Kenneth Knudsen accepted a call to the First Church in East St. Louis.

The *Irving Church* experienced perhaps its first privilege to behold a Confirmation Service, when five girls were confirmed last month, the Rev. Arthur Schmidt pastor. It is gratifying to realize that the unified work of the United Lutheran Church is taking root in all of its congregations.

200TH ANNIVERSARY

Frederick, Md. A service of praise and thanksgiving for the bicentennial of the congregation was held on the evening of Luther's birthday, November 10, in the Evangelical Lutheran Church of Frederick, Md., Amos John Traver, D.D., and the Rev. Herbert L. Schluderberg pastors. The Rev. Dr. Frederick H. Knubel preached the sermon. He expressed his appreciation for the part played by this church in the development of American Lutheranism. A reception was given Dr. Knubel in the old chapel, where the first meeting of the General Synod was held after its organization. The Rev. George H. Seiler, president of conference, and U. S. G. Rupp, D.D., former pastor, assisted in the service.

GEORGIA-ALABAMA NEWS

By the Rev. G. H. C. Park

UNITE ALL the synods in the states of New York, New Jersey, Pennsylvania and Maryland into one synod and it will have only a few more square miles to cover than the area covered by the Georgia-Alabama Synod. Here in the South is a great, extensive territory to be occupied by the Lutheran Church. Rapidly growing towns and cities may be found all over this land where the Lutheran Church is not known. Into these communities Lutherans are coming from other sections of our country. Surveys by the Board of American Missions have been made recently in some of these places, and it is hoped that new mission congregations may be established soon.

The officers of synod find it difficult to keep in close touch with the congregations scattered over this broad area. Pastors and delegates are forced to travel long distances to the meetings of synod, conferences and institutes. The women and young people have the same problem with their conventions. But these meetings are held with great profit to pastors and delegates, since these are the rare opportunities to confer with their next-door distant neighbors.

The Convention of the Women's Missionary Society was held in Christ Church, Birmingham, Alabama, in September, with most of the congregational societies represented by full delegations. The Rev. J. C. Peery, Jr., missionary to India, was the guest speaker. Mrs. H. A. Jackson of the Lowman Home was a special visitor. (A full account of this convention is given in the November 9 issue of THE LUTHERAN.)

The Institutes on Evangelism in connection with the Anniversary Appeal were held under the leadership of the Rev. Carl F. Yaeger of Chester, Pa., in the Church of the Redeemer, Atlanta, Ga., October 18, for the Northern Conference and in the new mission Church of the Good Shepherd, Savannah, Ga., October 20, for the Ebenezer Conference. The Pastors' Institutes in connection with the Promotion Program were held in the same churches October 19 and 20 respectively under the leadership of M. L. Stirewalt, D.D., the new professor of Religious Education and Ethics in the Southern Seminary. All the pastors of synod with a single exception were present at the institutes.

Joint Reformation Services were held for the congregations in Effingham County, Georgia, in Holy Trinity Church, Springfield, with W. A. Reiser, D.D., of Augusta, preaching the sermon, and for the Savannah congregations in the Church of the Ascension with the Rev. L. O. Dasher of Rincon, Ga., preaching the sermon.

The Ebenezer Conference of the Women's Society was held in historic *Jerusalem Church*, November 5, with Mrs. J. B. Moose of Columbia, S. C., as the special speaker.

The new Church of the Good Shepherd, Industrial City Gardens, Savannah, was dedicated October 16 by H. J. Black, D.D., president of the synod, with the Rev. C. A.

Linn, Ph.D., preaching the sermon on the theme, "A House of Prayer." The Revs. J. V. Eddy, T. S. Brown, L. O. Dasher and Alfred Shelley assisted in the service. Although the mission enrolls only thirty-five members, the church, which seats about 275, was filled. During the following week a preaching mission was held in the church with E. B. Keisler, D.D., of Newberry, S. C., as the guest preacher.

The mission Church of the Advent in Mobile, Ala., the Rev. John T. Gillison pastor, has a full fall program. "The Thunder of the Sea" was presented to an overflowing congregation in September; the pageant, "Lighted to Lighten," was presented by the Luther League in October and repeated November 6. A Women's Missionary Society has recently been organized.

St. Mark's congregation of the Plains Pastorate, Georgia, the Rev. E. H. Seckinger pastor, has installed a new altar and re-arranged the chancel furnishings to conform to Lutheran usage.

The Bible school of the Church of the Messiah, Atlanta, the Rev. George F. Hart pastor, has grown to the extent that more classrooms have had to be provided. At the recent annual congregational meeting Mr. Charles Steiglitz was honored for faithful services as a Bible class teacher in the Bible school and at the Federal Penitentiary for the past ten years, and as a church councilman for the past thirty years.

Christ Church, Birmingham, the Rev. G. H. C. Park pastor, has put on an aggressive program of visitation among the indifferent and inactive members which has resulted in increased attendance at Sunday school and at the church services. An adult class is meeting Tuesday nights to study "What a Church Member Should Know" under the direction of the pastor.

The Rev. John W. Mangum of Jackson, Miss., who has served as president of the Mississippi Synod for a number of years, has accepted a call to become pastor of St. James Church, Brunswick, Ga.

The Rev. Thomas H. Weeks of Chapin, S. C., has accepted the call to become pastor of Zion Pastorate, Marlow, Ga.

ORDINATION SERVICE

SUNDAY morning, November 13, an overflowing congregation of 437 people witnessed the ordination of three young men to the office of the ministry in the Church of the Redeemer, Queens Village, New York. The candidates were: John Edward Vesper, called to the Church of the Redeemer, Queens Village; Ivan La Grahn Sterner, called to the Church of Our Redeemer, Dumont, N. J.; and John Henry Munnich, called to Zion Church, Oldwick, N. J.

The service was in charge of President E. B. Burgess of the United Lutheran Synod of New York, assisted by Dr. Harry D. Newcomer of the Brooklyn Inner Mission. As is always true at such a service, a deep feeling of solemnity prevailed in congregation and ministers.

TEXAS WOMEN ACTIVE

"Go—TELL—COMPEL," was the theme for the thirteenth annual convention of the *Women's Missionary Society of the Texas Synod* which was held November 3 and 4 at Trinity Church, Victoria, Texas, the Rev. J. M. Schedler pastor. Fifteen pastors, forty-one delegates, twelve state secretaries and seventy-six visitors registered.

Prayer periods and devotional programs were conducted by the Cuero Society. Holy Communion was given on the morning of November 4, the Rev. E. J. Hirsch conducting the service and the Rev. J. M. Schedler delivering the sermon.

We were privileged to have with us as guest speaker Mrs. J. P. Jensen of Lawrence, Kan., member of the Executive Board of the General Society. She gave two very forceful and inspiring messages, one on "Christian Stewardship" and the other on "The Children of the Church." Other speakers included the Rev. F. W. Kern, president of the Texas Synod, who spoke on "The Women of the Church"; an impromptu greeting was given by the Rev. C. A. Puls, president of the Kansas Synod and pastor of Trinity Church at Lawrence, Kan.; the Rev. Donald E. Elder gave a discussion on "Work Sheet"; our sponsor, the Rev. J. F. Vorkoper, talked on "Synodical Developments in Parish Education"; the Rev. Paul Bechter talked about the women's work in the Lutheran Church; and Mrs. Charles Zirjacks made a splendid report of the meeting of the Executive Board of the General Society which she attended as a member from Texas.

An interesting feature of one session was a cleverly arranged playlet, "Who's Who and What's What," enacted by the officers of the state departments. In this skit each secretary presented for discussion some of the problems of her department, and the possible solutions were then worked out by the group. This skit was written and arranged by a member of the Victoria Society, Mrs. Edward Stange. The Victoria Society also presented a children's program, "Mother's Album," dealing with India Lace work.

Twenty-four Life Memberships and one In Memoriam were presented in a beautiful service conducted by Mrs. G. K. Johnson. Mrs. N. H. Kern conducted the memorial service for those members who had been summoned by the heavenly Father to their eternal reward.

An enjoyable fellowship banquet was given with Mrs. Otto L. Urban as toastmistress. Genesis 9: 13—"I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth," provided the theme for Mrs. Urban's "Rainbow" program.

Annual reports of the president, secretary, executive committee, department secretaries and local societies were printed in bulletin form, and each delegate and visitor received the bulletin. Discussions were conducted regarding reports, and recommendations were submitted to the convention for approval. News of the "Children of the Church" was enthusiastically received. It was resolved that the Texas Society would work toward one special project for the coming year, which will be to provide an outfit for one mis-

sionary to cost \$150. Box Work contributions for the next year will be made to Tabatha Home. It was agreed to give continued support to the Cuero Lutheran Hospital. Prayerful co-operation was pledged to all departments by local societies.

The following officers were elected: President, Mrs. William J. Hoebel, Houston; vice-president, Mrs. Charles Zirjacks, Victoria; secretary, Mrs. August Schorre, Cuero; statistical secretary, Miss Martha Boehl, Cuero; treasurer, Mrs. Harry Pitts, San Antonio.

Mrs. E. R. WERNER, Pres.

DR. GREEVER LEADS INSTITUTE

THE FIFTH annual conference of the Kentucky-Tennessee Synod convened in Hebron Church, Hebron, Ky., the Rev. H. M. Hauter pastor, November 15 and 16. The conference was opened with the Holy Communion November 15, at 2.00 P. M., with Pastor Hauter and the Rev. Frank O. Taafel, secretary of synod, officiating.

It was the pleasure and privilege of this conference to have as speaker and leader of the Pastors' Conference, Dr. W. H. Greever, secretary of the United Lutheran Church. In his efficient capacity as a leader, in his deep spiritual insight into the needs of the Church, he stimulated much thought and inspiration in the assembled group. Unquestionably, the fine spirit manifest, the renewed interest of pastors in the paramount issues of the day, were due to the consecrated leadership of this distinguished guest.

The evening session, in charge of the pastor loci, brought a capacity audience. Once again, Dr. Greever brought a splendid message, inspiring his hearers and challenging the powers of the Church to cope with a changing social world. It was the pleasure of the conference to hear several musical selections by the a cappella choir of the Hebron Parish, under the direction of Pastor Hauter. This choir has won wide recognition for their splendid renditions and is one of the finest choirs in the synod.

The morning session on Wednesday opened with devotions in charge of the Rev. Lester A. Wertz. The program of the morning included reports from the Rev. David M. Funk, president of synod, and the Rev. Clayton A. Robertson, vice-president of synod, clerical delegates to the recent convention of the Church in Baltimore. The lay reports were made by Messrs. James M. Wood and Lawrence W. Speckman; the former speaking on "The Special Services of the Convention," and the latter on "The Brotherhood Convention." Mr. Speckman, elected vice-president of the national Brotherhood, brought a stirring challenge to the pastors to use the man-power of the Church.

The afternoon session was opened with devotions in charge of the Rev. V. D. Derrick of Memphis, Tenn. The Rev. Allan K. Trout, representing the General Board, brought an outline of the Anniversary Appeal. It was unanimously agreed that each pastor return to his respective parish and do his utmost to raise the quota as-

signed this synod. A rising vote of thanks was given Pastor Trout for his splendid portrayal of the needs of the Church. The Rev. J. E. Stomberger of Jeffersonton, Ky., chairman of the Inner Mission Committee of synod, brought a report from the recent Inner Mission Conference at Philadelphia. The conference closed with prayer by President Funk.

The fruits of this conference will be realized in the continued activity and work of the pastors during the months to come. It was the unanimous opinion of the pastors present that these conferences be held oftener in our synods; that leaders of the Church, cognizant of the relative needs of our Church, be given the opportunity to convey their opinions and findings to the pastors. Surely, as an inspirational dynamic, no meeting has surpassed this conference. With a prayer for further spiritual life, with a determination to maintain the high standards of the Church, members of the synod returned to their homes appreciative of the tasks that lie ahead.

FRANK O. TAAFEL, Sec.

LONG ISLAND WOMEN HOLD INTERESTING SESSIONS

NOVEMBER 4 the *Women's Missionary Society of the Long Island Conference of the United Synod of New York* held its tenth annual convention at Christ Church, Freeport. The morning session was opened by the president, Mrs. David Jaxheimer. The Rev. Stephen O. Hirzel, pastor of St. Peter's Church, Baldwin, conducted the devotions on the theme, "Jesus, the Same Yesterday, Today, and Forever." The delegates were welcomed by the president of the local society, Mrs. William Dunker, and by the pastor loci, the Rev. David G. Jaxheimer.

Reports of officers and the transaction of business occupied much of the morning session. In her report the president commended the synod's Summer School at Silver Bay, and the Luther League Leadership School at Peconic, L. I., for the important place given on their schedules to missionary education. The statistician reported 34 Women's Societies, 5 Young Women's Societies, and 5 Light Brigades, as making up the roll of the conference. The treasurer reported total receipts for the year of \$3,806 and expenditures of \$3,741.

Mrs. Henry J. Pflum, president of the synodical society, brought greetings. Mrs. William A. Snyder, member of the Executive Committee of the national society, spoke on "Our Yesterday." At the luncheon meeting each former president of the Conference society brought a one-sentence greeting. The vice-president, Mrs. Werner Jentsch, presided, and introduced the president of the Long Island Conference, the Rev. David G. Jaxheimer, who extended congratulations and best wishes.

The afternoon session was opened with devotions by the Rev. Paul Streng, pastor of Grace Church, North Bellmore. More than 200 women answered the roll call. Mrs. Mabel Fenner outlined the program for the "Children of the Church," and conducted a question and answer period. Miss

Emily Knemeyer and Mrs. R. B. Fenner presented the work of the departmental secretaries in a novel fashion. A station baggage truck, painted on a canvas, was filled as one secretary after the other came forward, made her report and pinned a paper trunk to the truck.

In the evening a fellowship supper was served by the women of the host church for the young people. The young women of Redeemer Church, Brooklyn, presented the play, "Great Possessions." The evening session was taken over by the young women. The Rev. Alfred Krahmer, pastor of Epiphany Church, Laurelton, conducted the service and brought the devotional message. The choir of Incarnation Church, Jamaica, sang the anthem. Miss Amelia Brosius, missionary nurse to India, presented an interesting account of her work in the past five years. Mrs. Mabel Fenner gave a very graphic report of her visit to the churches of the Canadian Northwest.

Mrs. David Jaxheimer retired from office after a three-year term, and was presented with a Life Membership by the Conference Society. Mrs. Werner Jentsch was elected president. Other officers elected are: Mrs. E. H. Wetsel, vice-president; Mrs. Margaret B. Kinkel, treasurer; Mrs. Herbert T. Weiskotten, secretary; and Mrs. Henry Wertz, statistician.

"A CENTURY IN GOD'S SERVICE"

"A CENTURY in the Service of God" was the theme used by St. John's Church, Syracuse, N. Y., to commemorate the centennial of its founding.

The opening service of the celebration was held November 13 with the Rev. Dr. Paul Andrew Kirsch, Home Mission Executive, preaching the sermon. At the close of the Offertory, a ciborium was dedicated in loving memory of the Charles Goetttert family. This was a gift from Mrs. Elizabeth Goetttert Smith, one of the oldest living members of St. John's Church and was designed by the Gorham Company of New York City. At the Vesper Service, to which neighboring congregations were invited, the Rev. Dr. Samuel G. Trexler of New York preached on the well-known text, "Ye are the salt of the earth."

On Tuesday evening a Vesper Service was sponsored by the confirmation classes since the eighty-fifth anniversary celebration and messages were brought by the Rev. Elmer C. Hoppe of Jamaica, Long Island, a son of St. John's. Mrs. John Wittekind, widow of the late Rev. John Wittekind, who served St. John's Church from 1909 to 1930, also took part in this service.

Thursday evening at the Museum of Fine Arts, a program entitled, "Out of the Album of the Past," was presented.

St. John's Church has always been noted for its conservatism. This was vividly brought out when the original German records of the congregation were translated for the Centennial Program. Material thus compiled served as a source for the historical program at the Museum.

The first Lutheran service in Syracuse was held in 1838 in the Session Room of the First Presbyterian Church and the

first celebration of the Holy Communion took place at this time by the late Rev. John Mulhauser, pastor of Zion Church, Rochester, N. Y.

The original church building of wood was dedicated in 1842. The pews for this church were made at a cost of \$2.00 each for labor and material. December 28, 1856, the Holy Communion was administered by the late Rev. Frederick W. Weiskotten and seventy-nine persons partook of the sacrament. Shortly after the close of this service, the building burned to the ground. The present brick structure was dedicated one year later, December 20, 1857.

Fitting preparations for the Centennial Celebration have been in progress since 1936. At that time the interior of the church was redecorated and new lighting fixtures installed. The organ was rebuilt by the Buhl Organ Company of Utica, N. Y., and relocated in the rear balcony.

This was made possible through the generous gift of the Kaukemiller family in loving memory of their parents. A window depicting "Christ Knocking at the Door" was given by Mrs. Christine Thomasmeyer in memory of her husband, the late Frederick John Thomasmeyer. The window was designed by the Henry Keck Stained Glass Studios of Syracuse. A new heating and air conditioning system were also installed at this time.

As a fitting climax to the centennial the Holy Communion was administered November 20. The Rev. J. Christian Krahmer preached the sermon and assisted the pastor in the administration. Mr. Krahmer is pastor of Concordia Church, Kendall, N. Y. At this service, one hundred red roses beautified the chancel in memory of the late Rev. Frederick W. Weiskotten who served St. John's Church from 1856 to 1863. The roses were given by Mr. Eugene Weiskotten and Mr. Herman Weiskotten, son and grandson respectively of the late pastor.

St. John's Church has been served by eleven pastors. The longest pastorate was that of the late Rev. John Wittekind.

The present pastor is the Rev. Ernest J. Mollenauer. He, however, has resigned to become pastor of St. John's Church, Christopher Street, New York City, formerly served by the late Rev. Dr. Fridolin E. Oberlander. His installation there will take place January 1, 1939.

Music for the centennial services was furnished by the choir of the church under the direction of Miss Evelyn Jonsen, Mus.B., organist and choir director.

ANNIVERSARIES IN THE CHICORA PARISH

The Mt. Pleasant Church of the Chicora Parish, the Rev. W. H. Marburger pastor, celebrated the fiftieth anniversary of its organization October 26 to November 13.

Pastor George D. Wolfe was the speaker October 26. On Community Night and at the congregational Birthday Dinner the speakers were Pastors C. W. Barnett and F. H. Daubenspeck, both of whom were former pastors of this congregation. Sunday afternoon, October 30, a special Homecoming Service was held, at which time the pastor spoke on "Fifty Years of Serv-

ice." The concluding service was held Sunday evening, November 13, with Dr. H. H. Bagger, president of the Pittsburgh Synod, preaching the sermon. The following memorials and gifts were dedicated by the pastor: a new pulpit Bible presented by Mr. and Mrs. W. F. Aldinger in memory of Mr. and Mrs. W. J. Aldinger; new green paraments and fair linen presented by the Ladies' Aid Society; red paraments presented by Mr. Eli Myers and the Young People's Society; brass rod weights presented by the pastor. In addition to the above gifts, an altar has been given in memory of the charter members by friends and members.

Pastor Marburger took charge of the parish March 15, 1936. Since that time the church has discarded the old electric plant and now uses electricity from a public power system. The church has been redecorated, new carpets have been placed on the floor, a new furnace has been installed, the paraments have been completed except for the black, the Common Service with Hymnal has been adopted. The communing membership has increased from 115 to 131. This year only twenty-six members failed to commune.

The First English Lutheran Church, Chicora, Pa., celebrated its ninetieth anniversary November 13 to 18. Sadness was occasioned and the pleasure dimmed by the sudden death of the pastor's mother November 16. However, through the kind assistance of the Rev. C. F. W. Brecht, pastor of St. Paul's American Lutheran Church, Chicora, Pa., and the co-operation of the church council all services were carried through as planned.

Dr. H. H. Bagger, president of the Pittsburgh Synod, was the speaker on Sunday morning, November 13, at which time the pastor dedicated the following memorials and gifts: purple and red paraments presented by Mr. and Mrs. H. L. Frederick in memory of their daughter, Eva; an altar cross, vases, and brass offering plates presented by Mr. and Mrs. H. A. Hoch in memory of Mr. and Mrs. S. M. Wiles; and fair linen presented by the pastor.

The speaker on November 14, Organization Night, was the Rev. C. W. Barnett, a former pastor. November 15 was designated as Sunday School Night and the speaker was the Rev. F. H. Daubenspeck, another former pastor. The congregational Birthday Dinner was held November 16. The speakers were the Rev. W. Blair Claney, a former pastor, and his son, the Rev. William B. Claney, Jr. November 17 the Rev. Russell L. McCullough, a son of the congregation, showed and explained pictures of his work in various Home Mission fields. On Community Night greetings were brought by local pastors. Appropriate music was provided for all services by the choir, and local music and school groups.

During Mr. Marburger's pastorate the mortgage has been reduced by \$1,800, and the current fund, which was several hundred dollars in arrears, is practically balanced. The church and parsonage have been repainted inside and out. The Common Service with Hymnal has been introduced and all new hymn books purchased, the Sunday school has been completely reorganized and is functioning successfully with a marked increase in attendance.

ST. JOHN'S, KNOXVILLE, FIFTY YEARS OLD

THE FIFTIETH anniversary of the organization of *St. John's Church, Knoxville, Tenn.*, was observed with special services December 1-4. The celebration began with Community Night, December 1, at which time greetings were brought by the Hon. W. W. Mynatt, Mayor of Knoxville; the Rev. G. M. Keezel, president of the Ministerial Association; and Dr. J. D. Hoskins, president of the University of Tennessee. This was followed by a congregational reception in the Sunday school auditorium to honor the two living active charter members, Mrs. C. R. Johnson and Mrs. Fritz Weisgarber.

On Church Night a program by combined choirs was a feature. Greetings were received from former pastors and special greetings from Dr. R. Homer Anderson, superintendent of the Synod of Virginia.

Saturday afternoon a Golden Anniversary Tea was held at the home of Mr. and Mrs. W. W. Cowan, with the Women's Auxiliary as hostess.

December 4 was Anniversary Day, and began with a Communion Service at eight o'clock with a sermon by the pastor, the Rev. Arthur M. Huffman. At the Chief Service the Rev. Dr. W. C. Davis of Charleston, S. C., preached the sermon, and in the evening the Young People presented the pageant, "The Years Will Tell."

Fifty years ago the Rev. L. K. Probst,

general secretary of the Board of Missions of the United Synod of the South, made frequent visits to Knoxville to interview interested persons in holding Lutheran services with the view to organizing an English Lutheran Church. December 15, 1888, St. John's Church was organized by him, and for the next three years he served as pastor in addition to his general work. In June 1890 the congregation moved into their first church home, the former Broad Street Methodist Episcopal Church, which had been renovated to suit their needs.

April 9, 1893, the congregation became self-supporting and extended a call to the Rev. A. D. R. Hancher. The following pastors served in succession: E. C. Witt, M. M. Kinard, Ph.D., V. C. Ridenhour, D.D., J. Luther Frantz, W. C. Davis, D.D., George H. Rhodes, Charles F. Steck, Jr., and the present pastor since September 1929. Supply pastors have been R. B. Peery, D.D., W. C. Seidel, C. A. Hackenberg, W. C. Schaeffer, D.D., J. Kent Rizer, D.D., H. E. Poff, and J. K. Cadwallader.

During the pastorate of Mr. Ridenhour Mrs. J. A. Henson, a charter member of the congregation, offered to build a church in memory of her husband, the congregation to assume the cost of the organ, pews and other necessary furnishings. This proposition was accepted and the first service was held in the new building at Broadway and Fourth Avenue May 25, 1913. A marked increase in membership and an effective program among the young people have been outstanding achievements during Mr. Huffman's pastorate.

the meeting of financial obligations is concerned. It is well organized and has been blessed with a net growth annually in recent years. Pastor Rahn and his people are facing courageously and effectively the conditions that affect a neighborhood now more occupied by residents in apartment houses than by families in residence.

The program for the celebration began November 20 and concluded November 28. Sermons were preached by Dr. Lambert; Dr. Melhorn; conference president, the Rev. Paul P. Huyett; Professor Snyder; president of the Ministerium of Pennsylvania, Dr. E. P. Pfatfeicher; and Professor Theodore Tappert, D.D., of the Philadelphia Seminary. At a very delightful banquet on November 26 the Rev. Kenneth P. Otten and Dr. Lambert, together with other pastors present, made brief congratulatory and reminiscent addresses. Sunday afternoon, November 28, a festival session of the Sunday school was held at which Samuel W. Fales, superintendent from 1901 until 1926, divided the direction of the program with John C. Pflaum, his successor in 1926 as superintendent. At this service addresses were made by Sister Thelma Martzall, the congregation's contribution to the diaconate, and by the Rev. C. Donald Heft, a son of the congregation, now pastor of St. Mark's Church, Oaklyn, N. J.

The congregation contributed approximately \$4,500, which was used for improvements in the church's furnishings and for renovations.

St. Paul's Lutheran Church WILMINGTON, N. C.

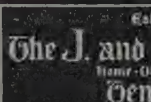
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PHILADELPHIA CHURCH COMPLETES HALF CENTURY

ON THE last Sunday after Trinity and the last Sunday in November 1888, a small group of people gathered in a hall on the second floor of a building at 46th Street and Woodland Avenue, West Philadelphia, Pa. William Ashmead Schaeffer, D.D., then pastor of St. Stephen's Church at 40th Street and Powelton Avenue, had arranged for this meeting to be the beginning of a new mission. The project was a successful one, and fifty years later James F. Lambert, D.D., now of Catasauqua, then of the Philadelphia Lutheran Seminary on Franklin Street, brought the greetings of the pioneers of the congregation to the present membership.

Since 1888 the Church of the Incarnation has been served by seven pastors, of whom Dr. Lambert was the first. Following him in the order named are John W. Horine, D.D., LL.D., a member of the faculty of the Southern Seminary at Columbia, S. C.; the Rev. Dr. Nathan R. Melhorn, editor of THE LUTHERAN; the Rev. Arthur Michler, deceased; the Rev. John M. Hassler, not now in the active pastorate; Prof. Russell D. Snyder, D.D., of the faculty of the Philadelphia Seminary; and the Rev. Earl F. Rahn since 1931 the pastor.

The congregation's property consists of a lot, a church building and parish house, located at 47th Street and Cedar Avenue. Its active membership and its devoted pastor enable it to be on the honor roll of the Ministerium of Pennsylvania so far as

CHURCH SCHOOL AT EPHRATA DEDICATED

TRINITY congregation, Ephrata, Pa., celebrated the seventieth anniversary of their organization November 27 by dedicating a new church school building. The congregation was organized September 9, 1868, and has enjoyed a steady growth until today the confirmed membership is 884. Charles P. Wiles, D.D., of Philadelphia, Pa., was the preacher. The dedication was performed by the pastor, the Rev. Paul J. Henry, assisted by the pastor emeritus, J. W. Smith, D.D., and Dr. Wiles. The 422 people present at the service were able to hear every word of the service, which was sent to every room of the old and new buildings over the sound reinforcement system which has been installed as a part of the recent building program. The new church school has been built with a view to the future when a new church is to replace the present one which is too small for the rapidly growing congregation.

Sunday evening, November 27, the pastor emeritus preached on the past history of the congregation and Pastor Henry spoke of present accomplishments and future hopes. Tuesday evening the sermon was preached by President E. P. Pfatfeicher of the Ministerium of Pennsylvania, and greetings were brought by the Rev. Frank Croman, president of the Lancaster Conference, and by Dr. Harold C. Fry, the only son of the congregation in the ministry. Music at this service was furnished by the choir of Friedens Lutheran Church, Myerstown. Pastor Henry's father, Dr. J. O. Henry of the Tipton Or-

phanage, and his brother, Pastor Karl Henry of the Stouchsburg Parish, preached Thursday evening. The congregation enjoyed a service of thanksgiving Sunday morning, December 4. The evening was given to addresses by laymen: Prof. D. L. Biemesderfer of Millersville; Mr. H. Wilson Zwally, superintendent of Trinity Sunday school; and Mr. I. Leonard Sprecher, vice-president of Trinity church council. The choir of St. Paul's Church, Millersville, sang two anthems.

Trinity congregation is making a serious effort to use the opportunities afforded her in a rapidly growing industrial community.

TOWER CHIMES INSTALLED

TOWER CHIMES were recently installed in Zion Church, Manheim, Pa., the Rev. John F. Knittle, Ph.D., pastor. This addition to the equipment of the church was made possible through a bequest granted in the will of the late Mr. N. W. Long, a life-long resident of the town, and for many years a collector and owner of rare antiques. Mr. Long was a member of the congregation and deeply interested in its life and welfare. The trustees of the congregation were entrusted with the supervision of the work.

In the belfry have been placed four giant sound projectors with capacity for producing sound that can be heard a mile or more from the church. The outfit consists of a full set of famous Deagan Chimes and twenty-five tubes, with electric action, and will be played from the console of the pipe organ.

In the church the Schulmerich Sound Systems, of Willow Grove, Pa., has placed a system of microphones and reproducers which will carry the entire service to all parts of the building. The Sunday school is provided with a duplicate of the equipment found in the church auditorium. The tower chimes were dedicated November 13, Charles P. Wiles, D.D., of Philadelphia, Pa., delivering the sermon.

Through a series of additions to the building, necessary to accommodate the growing congregation and school, and other improvements, Zion Church is in a position to cultivate its rich field most efficiently. This congregation is known for its large number of trained teachers and leaders, and even more widely known for its annual observance of the Feast of Roses. Dr. Knittle has been pastor here for more than a quarter of a century.

PERSONAL

The Rev. Dr. W. H. Bruce Carney, editor and compiler-in-chief of "Lutheran Lyrics," announces that the volume is ready for distribution December 16. It contains 350 poems contributed by 250 writers. Associated with Dr. Carney in the collection and arrangement of the poems are Harry Tennyson Domer, LL.B., Litt.D., and W. H. Greever, D.D., LL.D.

AN IMPRESSIVE ordination service was held in Zion Church, Hollidaysburg, Pa., M. Stanley Kemp, D.D., pastor, Thursday evening, November 17, at which time the Rev.

Frank E. Helsel of Hollidaysburg was ordained to the ministry.

The service was in charge of the Rev. E. Roy Hauser of Clearfield who is president of the Alleghany Conference of the Central Pennsylvania Synod. He was assisted by Dr. M. Stanley Kemp, pastor of the church, the Rev. G. Blair Harmon of Duncansville, and the Rev. Ralph W. Birk of Newry. Pastor Hauser preached the sermon, and appropriate music was furnished by Zion Choir.

Mr. Helsel is a graduate of Gettysburg College in the class of 1935 and of Gettysburg Seminary in May 1938. He has accepted a call to St. Mark's Church, Jeannette, Pa., of the Pittsburgh Synod, and assumed full pastoral duties in that parish December 1. He goes to his new field of service with the best wishes and prayers of his many friends.

The ordination and installation of the Rev. Herbert J. Schluderberg, as assistant pastor of the Evangelical Lutheran Church of Frederick, Md., were held Sunday evening, November 20. The official acts were performed by Carl C. Rasmussen, D.D., president of the Maryland Synod. The sermon was preached by the Rev. Fritz O. Evers, pastor of Old Zion Church, Baltimore, long-time counselor and friend of Pastor Schluderberg. Amos John Traver, D.D., pastor of the church, was liturgist. A delegation of friends from Baltimore as well as many pastors of the synod were present to participate in the service.

Pastor Schluderberg succeeds the Rev. Paul H. Gleichman, who resigned the assistant pastorate to serve as a missionary to India.

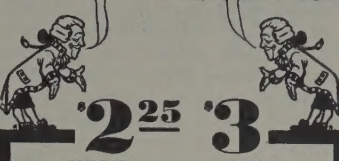
CONGREGATIONS

Buffalo, N. Y. November 20 St. John's Church was rededicated after improvements had been made to the church, and especially to the choir loft. At this time the new three-manual, electric-pneumatic Austin organ was dedicated. The pastor, the Rev. Martin J. Hoepfner, conducted the service and preached the sermon on this 105th anniversary of the congregation. A vested choir was inaugurated at this time. The choir loft, stops and chimes, etc., of the organ are memorials, as are also the pastor's gown, choir gowns and hymnals.

St. John's Church is now equipped for further service in the community, and for the better rendition of the services through music.

Newark, N. J. In St. John's Church, the Rev. O. E. Braune pastor, the New Jersey Conference Brotherhood was organized November 19. A business meeting in the afternoon was followed by a banquet in the early evening. Ambrose Hering, D.D., superintendent of the New York Inner Mission Society, was the speaker. A gift of \$15 was made to the New York Lutheran Welfare Council. The following officers were elected: President, John B. Bruns, D.D.S., Our Saviour, Jersey City; vice-presidents, William Fetter, Trinity, Hudson Heights, Ernest Kunze, St. John's, Union City, and Blake Carpenter, Emanuel, New Brunswick; secretary, Carl G. Oetting, St. Paul's, Linden; treasurer, William

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Oneonta, N. Y. The Church of the Atonement, the Rev. Frank Lawrence Gollnick pastor, has accomplished much in this past year. The church has been painted and the ground around the church and parsonage has been landscaped. The Parish Hall has been remodeled and painted and the kitchen and dining room have been modernized. Practically all the work was done by the pastor and the men of the church so that the congregation was not forced to go deeply in debt.

This material improvement to church property has made it possible adequately to serve the Lutheran students of Hartwick College and the Oneonta State Teachers' College. Lutheran students attend church service very regularly. During the fall the pastor and his wife held open house and tea for the Lutheran students of both institutions so that they might become conscious of their Lutheran fellowship. Atonement Church has awarded a work scholarship to a Lutheran student at Hartwick to help in the Sunday school work in the church. Robert Reumann, son

of the Rev. Gustav Reumann of Jersey City, is the recipient this year.

The following memorials have been received by the church during this past year: a candle lighter and extinguisher, four oak offering plates, a Gorham brass alms basin, a set of Gorham brass altar vases, four sets of stoles, a pair of kneeling pillows, a set of red altar cloths—in memory of the charter members; and many smaller memorial gifts.

The attendance at services is the best in years. The fall Communion was the largest in ten years. This growth can be explained by the presence of faithful and devoted laymen who are ready at all times to sacrifice for their church.

Sunday evening, November 13, marked the first of a series of union services with St. James Episcopal Church. These serv-

ices are to be held two Sunday evenings a month. The pastor hopes in this small way to make a definite contribution to the life of the church in the community.

The Rev. Frank Lawrence Gollnick is completing his third year at Atonement Church, and was recently appointed to the State Advisory Board of the National Youth Administration in New York State. During this pastorate the membership has grown from 300 to nearly 500.

Ringtown-Brandonville Parish, Pa. On Sunday morning, November 6, a special service was held in St. John's Church, Ringtown, Pa., marking the second anniversary of the pastorate of the Rev. W. Robert Miller.

Eleven one-minute reports were given by ten organization heads and one special speaker, reporting the progress of the congregation and its organizations during the past two years.

A summary of the reports follows: The Women's Missionary Society reports thirty active members, all bills paid and a substantial balance. The Young Women's Missionary Society has forty active members, and at the May rally entertained 109 members and guests. The Light Brigade has twenty-seven active members and is constantly growing; a fine program is in operation for the group. The Young People's Choir, directed by the pastor, has thirty active members and has completed payment on its cassocks and surplices. The Senior Luther League has thirty-six active members; entertained 106 members and guests at its Hallowe'en Party, when it was host to the Leagues of Nuremberg and Shenandoah. The Intermediate League reports fifteen members and an active program in operation. The Ladies' Aid, grown to ninety-three members, has so far this year earned over \$1,000. The Cemetery Association, organized last year, has forty lots under care. The church council reports all bills paid and a balance in the treasury. The Sunday school has 368 members, a growth of 20 per cent in the two years. The church debt has been reduced by \$6,848.

Numerous physical improvements have been made: new Common Service Books and Sunday School Hymnals have been purchased; work tables and a piano added to the Primary Department; the parsonage painted and improved; and a new furnace installed.

The communing membership has advanced from 300 to 398; 467 contributors supported the church last year.

A CHRISTMAS PRAYER

By Mildred Albert Greenfield

A TROUBLED world grows strangely still,
It is the Holy Night.
And choirs sing of peace, good-will
While yonder star grows bright.
Around the world hosannas rise
To greet the Saviour King.
The young and old, the meek and wise
Their gifts now humbly bring.

Yet millions languish in despair
Torn by the claws of hate,
And greedy men still fail to share
While others rail at fate.
The clouds of war hang deep and dark,
Grim suffering stalks the land,
And fear has left its ugly mark
On many a forlorn band.

Dear Lord, hear Thou our Christmas prayer;

Grant Peace, Thy Holy Peace.
Let love dispel the dark despair
And evermore increase
Thy brotherhood o'er all the world
In memory of Thy birth.
Let Christian banners be unfurled
To soothe a troubled world.
Baltimore, Md.

The Brandonville congregation has added materially to its equipment; a piano has replaced the reed organ; the choir loft has been enlarged and enclosed with rail and velvet curtain; four dozen copies of the music edition of the Common Service Book have been purchased, and new offering plates, hymn board, flower stands, and pulpit with reading light installed. With 59 members, the average attendance per service during the month of October was 73.

Ninety-one members have been added to the parish in the last two years. A fine spirit of unity and progress is evident in both congregations.

Shelby, N. C. November 20 was New Member Day at Ascension Church, the Rev. J. Frank Davis pastor. At this service recognition was given the thirty-nine new members received during the past year. This congregation has to its credit a number of achievements during the past twelve months: a new brick parsonage has been built and financed, one of the most modern in the synod; \$340 street assessment was paid; \$190 was pledged to the Anniversary Appeal; the synodical apportionment and current expenses were paid in full.

This congregation has an active Brotherhood, a Women's Missionary Society, a Young Women's Missionary Society, and an Intermediate and Senior Luther League. The Children of the Church are in process of organization.

Sunbury, Pa. The beginning of the fifth year of the pastorate of Dr. Charles B. Foelsch at Zion Church was marked November 13. During these four years 527 new members have been received into communion with this congregation, 131 during the past year. The average weekly attendance at the services during the past year was 1,493; the attendance at Sunday school has grown from 743 to 809. Im-

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S.T.M., A.M., Pastor

St. Andrew's Lutheran Church, Ozone Park, N. Y. C.

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portant among the features of the year are: a modest growth of the stewardship spirit in the congregation; a larger number of communing members; the beautification of the sanctuary; the repair of more flood-time damages; the reduction of the debt.

Weehawken, N. J. The organization of a Men's Club in Good Shepherd Church, the Rev. Charles Krauth Fegley pastor, is the latest evidence of lively interest in this parish. Unique is the decision that no member of the church council is to be an officer of the club nor to be appointed as chairman of any of its committees.

COMMISSION OF ADJUDICATION

The Commission of Adjudication will meet at 11.00 A. M., January 12, 1939, in the Raleigh Hotel, Washington, D. C., for elections and such other business as may be properly presented.
George J. Gongaware, Sec.

OBITUARY

The Rev. E. E. Campbell

was born April 7, 1864, in Noble County, Ind., the son of Levi and Lucy (McMahon) Campbell. His early life was spent on a farm near Albion, Ind., and he received his early schooling near that city.

Always active in Sunday school and church work, he later studied for the ministry at Wittenberg College and Seminary at Springfield, Ohio.

Mr. Campbell was ordained in 1895 and served his first pastorate at Silver Lake, Ind. Other regular pastorates served were at Corunna and Millersburg, Ind.; Pearl City, N. D.; Irving, Ill.; Princeton, Iowa; Monroeville, Ind., where a beautiful brick church was built under his leadership; Sulphur Springs and Perrysville, Ohio; and Bittinger, Md.

For a number of years he was engaged in lecturing for prohibition and temperance; and after retiring from the active ministry and moving to Nevada, Ohio, he supplied the preaching point at Deunquat as long as his health permitted.

April 11, 1888, he was united in marriage with Miss Livona L. Bruce, who preceded him in death, October 19, 1923. Mr. Campbell was married January 4, 1925, to Miss Hazel Brehman, who survives with four children.

The funeral was held December 2 in the Nevada Lutheran Church at Nevada, Ohio, in charge of the Rev. K. R. Roberts, assisted by the Rev. W. H. Baker and the Rev. L. H. McCord. Burial took place in the cemetery at Sulphur Springs, Ohio.

Mr. Campbell's ministry was his foremost thought and he strove faithfully to help others, especially manifesting kindness to those in need. His health has been impaired for a number of years, but he bore his affliction cheerfully without murmuring. His many years of service to others made for him a host of friends who admired and respected him for his noble character.

"Lord, now lettest thou thy servant depart in peace."
K. R. Roberts.

The Rev. Charles Thomas McDaniel

whose death on December 5 closed a pastorate of thirty-five years in Holy Trinity Church, Hoboken, N. J., and a ministerial career of fifty-two years, was born in Frederick, Md., July 31, 1866.

Educated in Baltimore, he obtained a scholarship at Johns Hopkins University; received his theological education at Gettysburg, Pa., 1883-1886; and was ordained by the Olive Branch Synod of Indiana and Kentucky October 11, 1886, after having served a year as a licentiate of the Maryland Synod.

As a missionary organizer he served Third Church, Louisville, Ky., 1886-1889; Reformation Church, Baltimore, Md., 1890-91; Holy Trinity, St. Louis, Mo., 1891-1895; St. John's, Hudson, N. Y., 1895-1899; Grace Church, Trenton, N. J., 1901-1903; and then came to Hoboken, where he was active almost to the day of his death. The congregation took recognition of his fiftieth anniversary of ordination in November 1936, presenting him an engraved copy of commendatory resolutions.

Since June 1917 he had been the chaplain of the Hoboken Fire Department; and his funeral services were attended by a large delegation of firemen. Funeral services were held the evening of December 8 in the church he had served so faithfully and so long. They were conducted by President Ellis B. Burgess of the United Synod of New York, President George R. F. Tamke, and Vice-president John H. Wagner of the New Jersey Conference. In-

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terment was made the following day in the Greenport Cemetery near Hudson, N. Y.

Pastor McDaniel is survived by his widow, Mrs. Lulu Eane McDaniel and by the following children: Mrs. Dorothy Albanesi of Glen Ridge, N. J.; Muriel McDaniel and Gerald McDaniel, A brother, Milton, living in Baltimore, also survives.

"Blessed are the dead who died in the Lord . . . they may rest from their labors and their works do follow them." Charles K. Fegley.

Sara Julia Reinartz

was born November 13, 1865, in Humberstone, Welland County, Ontario, Canada, the daughter of the Rev. Frederick and Paulina Eppling. Her mother was one of the four deaconesses who came to America with Pastor Theodore Fliedner in 1849 to found in Pittsburgh, Pa., the first Protestant hospital in this country and to inaugurate the Lutheran diaconate in this land. Dr. William A. Passavant, Sr., at whose invitation Mrs. Reinartz' mother had come from Kaiserswerth, the deaconess training school in Germany, early took an interest in her advance education. It was his desire that she be prepared to teach in one of the orphanages which he had founded. Accordingly she studied at Jacksonville, Ill., Female Academy and at Thiel College, Greenville, Pa.

It was while she had charge of the orphans' school at Zellenople, Pa., that she met her husband. October 6, 1887, they were united in marriage by Dr. Passavant. Immediately after the ceremony they took up their residence in the then newly built parsonage of St. John's Lutheran Church in East Liverpool, Ohio, to whose pastorate Dr. Reinartz had been called in the spring of the previous year.

In East Liverpool she ministered ably and willingly by the side of her husband through a pastorate of forty-four years. Her chief interests in her long and fruitful career as a pastor's wife lay in her teaching of the children of the congregation and in her labors with the Aid and Missionary Societies and the Young Ladies' Needlework Society. In the community she served on the committee which founded the East Liverpool Hospital and she lent the worth of her wise counsel and eager interest to every worthy work undertaken on its behalf.

Above all earthly things she gave herself in devoted and affectionate love to her husband, her six sons and her daughter, all of whom survive her. The virtuous woman who is described in the closing paragraphs of the Book of Proverbs could have had this mother as its in-

spration. Godliness, unsullied virtue, loving kindness, courage, sanity of judgment, humility, loyalty to all things Christian, democracy of spirit and a taste for the flavor of good humor in all things—these were among the notable marks of this life.

Surviving Mrs. Reinartz are her husband, J. G. Reinartz, D.D., of Middletown, Ohio; six sons: Leo F. Reinartz, Works Manager, the American Rolling Mill Company, Middletown, Ohio; Lieut. Col. Eugene G. Reinartz, M.D., Flight Surgeon, U. S. Army, Honolulu, Hawaii; Director Philip M. Reinartz, Armco International, Cologne, Germany; Paul V. Reinartz, M.D., Prudential Life Insurance Company Medical Staff, Newark, N. J.; Herbert Reinartz, Research Division, American Rolling Mill Company, Ashland, Ky.; the Rev. F. Eppling Reinartz, Consulting Secretary on Promotion, the United Lutheran Church in America, Philadelphia, Pa.; and one daughter, Mrs. Ellwood Denton, Middletown, Ohio.

Mrs. M. G. G. Scherer

December 7 Mrs. Alice M. C. Ehrman Scherer, widow of the late Dr. M. G. G. Scherer, died at the home of her son, the Rev. Dr. Paul E. Scherer, in New York City, after a long illness. The funeral service was held Friday afternoon, December 9, and was conducted by the assistant pastor of Holy Trinity Church, the Rev. William Van H. Davies, and Dr. F. H. Knubel, president of the United Lutheran Church. On Saturday a service was held in Charleston, S. C., where burial took place in Magnolia Cemetery.

Following their marriage October 20, 1881 at Bridgewater, Va., Dr. Scherer's call to the ministry resulted in the residence of the family at Mt. Jackson, Va.; North Georgia Mission, Rockingham, Va.; Grafton, W. Va.; Mt. Holly Springs, Pa.; Concord, N. C.; Newberry, S. C.; and Charleston, S. C.

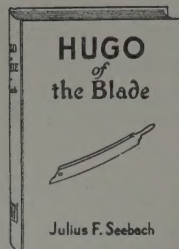
In 1918 the formation of the United Lutheran Church in America and the election of Dr. Scherer to the office of secretary brought Dr. and Mrs. Scherer to New York. Dr. Scherer's death took place March 9, 1932. Since that date Mrs. Scherer has resided with her son, Dr. Paul E. Scherer, who is pastor of Holy Trinity Church, New York, the only one of three children who survives their parents.

Mrs. Scherer's interests grew out of her devotion to her husband and son. From the home life thus centered, her gracious influence spread from parsonage, professor's residence and ecclesiastical official's office.

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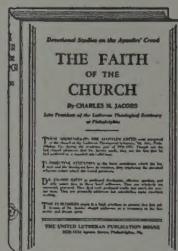


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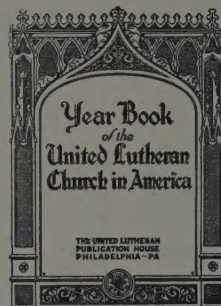
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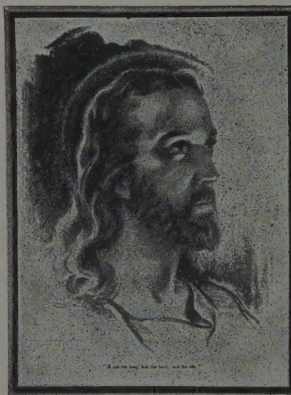
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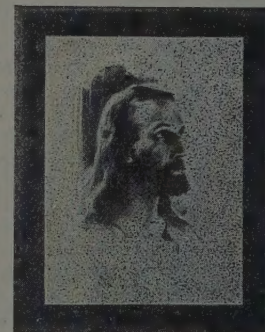
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